

PEACE EDUCATION FOR MANAGING INSTITUTIONAL CONFLICT:

A CASE STUDY OF ADDIS ABABA UNIVERSITY

By

YOSEPH WOUBALEM WERETA

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Supervisors: Prof Brigitte Smit

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Dr Lisa Zimmerman

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DEDICATION

I dedicate this thesis to my late parents: my beloved mother, Alemnesh W. Senbet and my dear father Woubalem Wereta who in turn dedicated all what they had in this world to make my world beautiful.

May their souls rest in peace

DECLARATION

I declare that *Peace Education for Managing Institutional Conflict: A Case Study of Addis Ababa University* is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references and that this work has not been previously submitted for any other degree at any other institution.



YOSEPH WOUBALEM WERETA

43064574

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ABSTRACT

This study focused on investigating the significance of peace education to manage institutional conflict at Addis Ababa University, Ethiopia. As conflict is inevitable in all settings, the need for looking at diversified ways of mitigating conflict is paramount and mandatory. Higher education should serve communities and nations in generating solutions on one hand and as well generating educated human power equipped with basic knowledge, skills and required attitude, on the other hand. The situation observed in the study area of AAU and other universities is a concern because the level and magnitude of conflict being experienced in university campuses is increasing. Taking this into consideration, the study employed a qualitative inquiry and collected data from students, academic staff from a variety of departments, the student administration wing student, the Institute of Peace and Security Studies and support staff. The findings of the study tried to identify the nature and cause of conflict. Moreover, it collected data regarding the measures currently taken by the university and as well investigated to what extent peace education can serve as an instrument to manage institutional conflict in AAU. Most of the conflict types were found to be dysfunctional, which involves the affective domain based on the feelings and emotions of the conflicting parties, mainly students to each other. It was injected by ethnic conflict and almost no dialogue is held to resolve the conflicts among them. On the other hand, turbulent situations in the society are enacted at the university, with students entering into conflict demanding their ethnic groups' democratic and human rights. When conflicts arise, conflict resolving mechanisms are traditional with the university resorting to the use of the external police force with dire consequences such as imprisonment, detainment and even death. The study thus investigated and revealed the potential of peace education as an innovative solution to resolve conflict collaboratively thus satisfying all parties.

Keywords: conflict, conflict management, conflict resolution, higher education, peace, peace education

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ACRONYMS

AAU	Addis Ababa University
APC	Apostle of Peace Club
AU	African Union
BA	Bachelor of Arts
BSc	Bachelor of Science
CSA	Central Statistical Agency
DVM	Department of Veterinary Medicine
ECA	Economic Commission for Africa
EFA	Education for All
EPLF	Eritrean Peoples' Liberation Front
EPRP	Ethiopian People's Revolutionary Party
EPRDF	Ethiopian People's Revolutionary Democratic Front
ESU	European Students' Union
FDRE	Federal Democratic Republic of Ethiopia
GCAO	Government Communications Affairs Office
HEP	Higher Education Proclamation
HERQA	Ethiopian Higher Education and Quality Agency
IEP	Institute for Economics and Peace
MD	Medical Doctor
NOUN	National Open University of Nigeria
PCK	Pedagogical Content Knowledge
SCK	Subject Content Knowledge
TPLF	Tigrean Peoples' Liberation Front

UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNISA	University of South Africa
UNICEF	United Nations International Children's Emergency Fund
USA	United States of America
USUAA	University Students of Addis Ababa
WPE	Workers Party of Ethiopia

CHAPTER 1

BACKGROUND TO THE INQUIRY

1.1 INTRODUCTION

The purpose of this inquiry was to investigate the nature and causes of institutional conflict at the Addis Ababa University (AAU) and examine the potential of peace education and its management. Universities are one of the institutions where tensions and conflicts occur and they become the significant battlefields for conflict in Ethiopia. One of the conflicts currently occurring in Ethiopian universities is a result of the highly diverse population not seen in other similar settings such as schools, residences, workplaces and religious institutions like churches and mosques.

The feature of universities indicate that they constitute large number of the population in a well-organised setting. This nature of universities mostly reflect diversity as the students come from different areas. In Ethiopia, because of this diverse student demography resulting from the origin of every corner of the country, universities represent the Ethiopian diversified profile which has more than 80 nations and nationalities. Recent studies, however, indicate that there have several ethnic tensions and conflicts among students in universities since the current government came to power (Adamu & Zellelew, 2007; Asmamaw, 2012; Habtegiyorgis, 2010; Zellelew, 2010).

Addis Ababa University is one of the institutions that has experienced frequent conflicts. Though the interaction between students who come from different part of Ethiopia having diversified ethnic backgrounds, attitudes, perceptions and values has its own advantages, but it also has its own constraints. Having such diversity in ethnicity, attitudes and the like, students who come from different regional states to Addis Ababa University tend not have peaceful interactions with each other and problems of misunderstanding amongst the students usually arise. Taking this into consideration, the purpose of this study is to scrutinise this matter further in terms of the nature and causes of conflict as mentioned above.

1.2 THE CONTEXT OF THE STUDY

1.2.1 Overview of Ethiopia

Ethiopia has a population of more than 100 million which makes it the second most populous country in Africa. It has more than 80 ethnic groups which have distinct cultural traditions with different religions and more than 80 languages. The religions include Christianity (Orthodox, Catholic and Protestant), Islam, Judaism and traditional beliefs. The two largest religious faiths are Orthodox Christianity (40.5%) and Islam (35.4%). Amharic is the working language of the federal government and English is the *de facto* second language of the federal state. Regarding the diversity of languages, currently six languages are used as the working language of different regional states. More than 20 languages are also being used as a medium of instruction in primary education. English is taught as a subject starting from Grade one and is used a medium of instruction and in higher education, it is the only language used (Adamu, 2013).

Diversity-related issues in Ethiopia are rooted in the social and political history of the country. However, since early 1990s diversity has become a topic of discussion among Ethiopians both at government and societal levels. However, even before the 1995 constitution, Ethiopia has been described as ‘a museum of peoples’ (Beshir, 1979; Wagaw, 1999) whose population is characterised by a “complex pattern of ethnic, linguistic and religious groups” (Tronvoll, 2000:6). Since 1991, Ethiopia has been governed by the Ethiopian People's Revolutionary Democratic Front (EPRDF), a coalition of four political organisations joined together during the liberation struggle against the defunct communist regime of Mengistu Haile Mariam. The 1995 Constitution was oriented with the entertainment of diversity, which was highly advocated by student movement of AAU during the imperial and communist eras (Mohammed, Andreas & Samuel, 2018). Contextualising the study means bringing AAU to the discussion to understand the evolution of the student movement, which created institutional conflict in AAU. The following section briefly summarises this discussion which attempts to highlight the student movement in two phases: the imperial and the derg era.

1.2.2 Overview of Addis Ababa University

According to Trudeau (1968:55-56), the current Addis Ababa University (AAU) opened to students in 1950 with nine teachers including the principal. There were 71 students, all men. The first decade of its existence, lasting from 1950 to 1960, can be described as a period of slow but steady growth in terms of infrastructure. In 1961, it had about 900 students and 100 academic staff members. Twenty years later the number of students had risen to 11 000, which included fee-paying students attending evening classes, and that of the academic staff to 600.

“By the end of the first decade of its existence, Addis Abeba (Haile Sellassie I) University had grown to be one of the largest universities in sub-Sahara[n] Africa in both enrolment and diversity of educational programs” (Fisseha, 1984:1,11). Its graduates were largely recruited into the civil service and enjoyed a high social profile and prestige. This was perhaps the only decade in the history of the institution when its students and staff were either apolitical or indifferent, neutral and inactive, if not completely lacking in political consciousness. It was a period of paternalism and imperial patronage of higher education in the country.

However, like most African countries, Ethiopians developed major resentment towards their political and socio-economic issues. As a result of the dissatisfaction of the public and a strong desire of overthrowing the oppression of the non-democratic government, the above-mentioned period of paternalism and patronage of higher education changed its feature to the rise in student movement and consequential conflicts in AAU. This resulted in changes of government with a massive rebellion in 1974, mainly agitated by the-then AAU students which ended up in the overthrow of the imperial monarchy led by Emperor Haile Selassie I. The other rebellion occurred in 1991 with the expulsion of a military communist government and the leader, Colonel Mengistu Haile Mariam, fleeing the country (Hussien, 2006). In the changes of the governments of Emperor Haile Selassie and that of the military regime (Derg), the orchestration was mainly carried out by the students of AAU. Thus, AAU, which is the context of this research, was a prominent institution playing a significant part in two consecutive parts of political and socio-economic changes which influence the

lives of the Ethiopian people. Hence, on the other hand AAU served not only as an academic institution with an output of university graduates only, but also an open playground of serious conflicts with the government administration, where students were highly committed in being the society's voice for decades, especially during the imperial regime. In this connection, Merera (2017:126) states

Between 1965 and 1974, the student activists fought the ancient regime with a dedication and commitment unprecedented in a country where open defiance in the urban centres was relatively unknown. Their slogans 'land to the tiller, national equality, social justice' etc. were all aimed at addressing past injustices regardless of ethnic or religious partisanship.

1.2.3 The Student Movement and Conflict during the Imperial Era

The students' movement was characterised by the rise of student political activism and social critique. The significant internal situation occurring in 1961, was a failed *coup d'état* attempt initiated by Emperor Haile Selassie's own bodyguard general and his brother, a scholar educated in the United States of America (USA) which provoked the students to claim the rights of the public more openly. Moreover, the external events taking place elsewhere in the world, underlying democratic rules and communist movements, had a direct and indirect impact upon the political and social outlook of the AAU students. This situation made them vocal activists, articulate and intransigent, both in and off campus. According to Addis (1975:95) "The sixties were a decade crowded with demonstrations, rallies, and active mobilisation of forces against both feudalism and imperialism". This kind of movement created conflict between the university administration and the students as well as between the students and government forces. Later on, it escalated to a conflict between government's western liberal ideology and that of an ultra-communist ideology aspiration of the students.

However, the student movement did not only focus on political issues but there were also many factors that were viewed as taking a political position. One of the factors that provided a pretext for student unrest was paradoxically an incident that was not

even remotely connected to politics: a fashion show held in 1968 (Balsvik 1985:213-233), promoting the values of Western culture, that aroused indignation among students and staff, and led to a wave of anti-American protest, against the American Peace Corps (Teferra, 1997:57), the war in Vietnam and the presence of an American military base/centre of communications in Asmara, which was then the second biggest city in Ethiopia and currently the capital city of Eritrea, a distant echo of the military government's anti-US stance in the late seventies and throughout the eighties. According to Bahru (2000a), "The Ethiopian Student Movement went through various phases of evolution, starting as a cultural and intellectual forum of an elite and growing into a mass revolutionary movement in the late 1960s and early 1970s". All these movements were accompanied by serious conflicts which consequently resulted in clashes with the police force and detention (Bahru, 2000b:222, 2002: 211).

Publications and leaflets containing articles critical of the government and the university administration were printed underground and openly distributed by leaders of the student movement on behalf of the council (the University Students' Union of Addis Ababa, USUAA, founded in 1967). Long meetings were regularly held on the main campus at *Sidist Kilo* (the Christmas/Dining Hall) where first issues, such as the improvement of facilities like the quality of food and better dormitories, and subsequently and increasingly broader national political, social and economic issues, were thoroughly debated. Fisseha (1984:23) made the remark that "...the students have always been tolerant if the problems were related to food, housing, and health". Occasionally, these debates led to the bipolarisation of the student body between an active and vocal minority, holding radical/leftist and uncompromising views, and a passive and not-so-politically articulate majority. There were also divisions among the staff members between those educated in the country and abroad or conflicts aggravated by personal animosities, ideological and ethnic differences (Ottaway&Ottaway,1978:114-115).

These internal contradictions were not reconciled peacefully. "Dissenting opinions were treated with intolerance" (Bahru, 2000b:226). The politically moderate and cautious students were labelled "saboteurs" by the radical elements because the

former failed to abide by the resolutions, allegedly passed unanimously, calling for the boycott of classes and the staging of sit-in strikes and street demonstrations. Some also fell under the suspicion of being agents of university officials, who were invariably identified with the government, or in the pay of the latter. The climax of all this in-campus flurry of activities and protest campaigns were the street marches and demonstrations during which students shouted slogans like “Down with the government!” “Land to the tiller” and chanted songs in which they glorified the achievements of Ho Chi Minh, Mao Tse-tung and Che Guevar, who were popular as ultra-communists in nationalist and revolutionary movements in the-then Eastern Bloc.

The late sixties and early seventies were also a period of ideologically informed discussions of political issues, such as the national question with reference to self-determination and secession, a timely subject connected to the armed struggle in Eritrea. “Marxism-Leninism was embraced as a creed rather than as a system of thought to help interpret the Ethiopian reality. Slogans came to be mistaken for theory” (Andargachew, 1993:29-30; Bahru 2000b:226). There were many peaceful demonstrations that sometimes degenerated into violent clashes between the students, on the one hand, and regular army and police forces, on the other, often provoked by the latter who entered the university campus to disperse student meetings and prevent them from staging protest marches in the streets of the capital. This inevitably led to mass and indiscriminate arrests and imprisonment—and killing—of student activists like Walleign Makonnen, who was shot dead in the course of an attempted plane hijack, and Telahun Gezaw, president of the student union and brother-in-law of Prince Makonnen Haile Sellassie, who was by all accounts, murdered by government security agents in December 1969. The government’s refusal to allow students to take custody of the corpse of the slain activist became the cause célèbre for another round of violent confrontation between students and security forces, leading to the biggest conflict and the closure of the university (Andargachew, 1993:136).

As Clapham noted, “The years from then [1960] until the revolution were punctuated by student strikes and demonstrations, the occasional closure of the university or

police invasion of the campus, and other indications of dissent” (1988:33). The cumulative effect of this overt challenge to, and defiance of, the imperial order was the political awakening of the general public and high-school students of Addis Ababa, and those of the provincial towns, who took a keen interest in, and sympathised and fraternised with the growing militancy of the students. As argued by Bahru (2002a:211), the student movement can be said to have marked a radical departure from the reformist tradition of political opposition espoused by the Ethiopian intellectuals of the early twentieth century in terms of its ideological content, breadth of vision, appeal to wider sections of society, and favourable international context in which it emerged and flourished. To conclude, the student movement in AAU was the only place for conflict that took place in Ethiopia.

1.2.4 The Movement and Conflict during the Derg Period

While the contribution of the student movement to the fall of the ancient régime in 1974 was significant, although limited (Ottaway & Ottaway, 1978:35), it certainly played a decisive role in the radicalisation and ideological orientation of the revolution of which young army officers later claimed to be the sole vanguards and leaders, since they were the only corporate body capable (by virtue of their possession of the instruments of coercion) of setting the agenda for the future of the country. Student support for the revolutionary changes assured the new regime of the sympathy of a vocal constituency and gave it the time to consolidate its power. However, no sooner had the students expressed their solidarity than they began to challenge the military régime (the Derg), mainly on ideological grounds. They demanded the return of the soldiers to their barracks and called for the establishment of a people’s government. This led to strained and bitter relations between them. Inspired by the old students’ demands, and in response to the long-standing grievances of the Ethiopian peasantry, the military government introduced two radical and far-reaching reforms: the dispossession of the landed gentry and distribution of confiscated lands among tenants, and the nationalisation of urban real estate and private financial institutions.

For the student movement, the 1980s were a time of both political hibernation and modest recovery from the repression of the second half of the 1970s. While a few members of the academic and administrative staff of the university joined, or were

recruited by pro-government political groups and later the Workers' Party of Ethiopia (WPE), most abandoned active political opposition owing to the trauma of the 'Red Terror' - the murderous, vindictive and ruthless campaign launched by the state against intellectuals and other civilians as a revenge for the assassination, by squads of the Ethiopian People's Revolutionary Party (EPRP), of the executive members of the urban neighbourhood local associations, particularly the so-called revolutionary guards or defence squads who were notorious for their unscrupulousness and swift administration of revolutionary justice against actual or potential dissidents. The campaign (Dawit, 1989:9-11, 31-34; Markakis & Nega, 1986:168-69) took the form of the rounding up and shooting of thousands of people who were suspected of being sympathetic to, or of having read the literature produced by that organisation which was the strongest armed civilian opposition group at the time. University staff and students had by this time, become politically impotent, the former after the banning of the Ethiopian University Teachers' Association.

This political impotence was partly because of the burden of Marxist-Leninist literature that had to be incorporated into the curriculum and to be mastered and presented to a largely passive audience forced to attend weekly political discussion forums. In addition, this was partly because of fear of ruthless counter-measures, and partly because of heavy teaching loads and the arduous task of revising the curriculum in order to bring it in line with the state ideology all of which left the staff with little or no time to engage in political protests. Due to this merciless measure by the communist government (Derg), the student movement became extinct. This resultant conflict in AAU, be it hidden or introvert, with the breeding of ideas useful for the society, became a past experience.

1.3 THE CONCERN FOR PEACE AND PEACE EDUCATION

The conceptualisation of peace has taken different forms at different times and in different settings. As early secular writings on the subject indicate, peace was defined as merely the absence of war or direct peace (Dobrosielski, 1987). The simplest and most widespread understanding of peace was that of absence of war and physical violence and hence, the absence of death and destruction, an understanding that was used as the initial point of departure in peace research (Thee, 1982).

However, an alternative view started to emerge in the late 1960s. Attention started to shift from direct to indirect or structural violence, that is, ways in which people suffer from violence built into a society via its social, political and economic systems (Hicks, 1987). It was realised that it was not only war and direct violence that caused death and destruction. Structural violence also led to death and suffering because of the conditions that resulted from it: extreme poverty, starvation, unavoidable diseases, discrimination against minority groups and denial of human rights. It was further realised that a world marked by such conditions is a world void of peace and human security, where anger and tension lead to armed conflict and war.

In this connection, Galtung (1995) argues that structural violence occurs when the wealth of affluent nations, groups or individuals is based on the labour and the essential resources drawn from nations, groups and individuals who, as a consequence, are forced to live a life of deprivation. Over the past many years, peace workers have increasingly challenged this conventional view of peace and have declared that “peace is not simply a lack of war or non-violence; peace means the eradication of all facets of injustice” (Cheng & Kurtz, 1998).

Hence, the absence of peace is a primary development challenge of our time and a significant barrier to development and growth. These challenges are further complicated by the changing nature of the conflict that involves multi-level, intra-state conflicts of extended duration and marked by recurring cycles of violent conflict (UNICEF, 2011). Throughout the world we see wars rather than negotiation, exploitation rather than fair distribution of wealth, oppression rather than equal treatment and respect, and competition rather than co-operation. In particular, wars and violence never seem to end and can even be justified in the name of justice or democracy. There has been a tendency towards cultural violence, making violent seem natural/normal, lowering the threshold (Galtung, 2002:5).

Harris (2004:1) emphasises that there has been growth in social concern about horrific forms of violence, like genocide, modern warfare, ethnic hatred, racism, sexual abuse and domestic violence. On the other hand, there is a corresponding growth in the field of peace education where educators, from early childcare to adulthood, use their professional skills to warn fellow citizens about imminent

dangers and advise them about paths to peace (Harris, 2004). Thus, in today's world, a culture of peace should be seen as the essence of a new humanity, a new global civilisation based on inner oneness and outer diversity. The flourishing of a culture of peace can generate the mindset of human beings that is a prerequisite for the transition from force to reason, from conflict and violence, to dialogue and peace (Castro & Gallace, 2010: vii).

Accordingly, Galtung (1995) argues that there is a consensus that we need to have a comprehensive view of peace to move towards a genuine peace culture. He further explains that peace is the absence of violence, not only personal or direct but also structural or indirect, the manifestations of structural violence are the highly uneven distribution of wealth and resources as well as the uneven distribution of power to decide over the distribution of said resources. Hence, peace is both the absence of personal/direct violence and the presence of social justice; the formulations "absence of violence" and "presence of social justice", thinking of the former as one that is not a positively defined condition and is known as negative peace, whereas the latter is a positively defined condition characterised by egalitarian distribution of power and resources as well as non-exploitative relationships is known as positive peace (Castro & Gallace, 2010; Galtung, 1995). Recognising the aforementioned arguments being peace-sensitive and managing peace systematically and professionally as a guarantee for growth and development, is becoming crucial to reduce conflict and to address the structural causes of conflict (UNICEF 2011; Asian Development Bank, 2014).

The above conceptions of conflict also apply to institutional settings, which are a reflection of a broader society and state-level conflicts and their underlying causes. Such situations affect schools and higher education institutions because the violent culture has a power to contaminate all the subsystems in an environment. This culture of violence inevitably has a great influence on students, causing them fear and anxiety, often through their daily lives in inner-city communities and the media (Alexander & Hargreaves, 2007:12). Therefore, peace education can be seen as a possible way of transforming a currently dominant 'culture of violence' to a 'culture of peace' by developing students' peaceful attitudes and skills and by stimulating a

change in their consciousness (Harris & Morrison, 2013:78). Since recent evidence suggests that violence is a learned behaviour rather than intrinsic to human nature as stated in Adams(1995:30), peaceful behaviour can be promoted through education. This idea is reflected in the statement of UNESCO's Constitution: "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed. The relevant UN resolution emphasises actions to foster a culture of peace through education, while it expresses 'deep concern about the persistence and proliferation of violence and conflict in various parts of the world" (UN General Assembly Resolution 53/243,1999).

Generally, current institutional approaches and arrangements have been inadequate to address these changing patterns. One of the most sustainable ways of addressing the root causes of violence, institutional or otherwise, has been peace education. This is a way of inculcating notions of peaceful co-existence, non-violent human relationships and mutually-respectful ways of resolving conflicts. However, even after recognising the importance of peace education, there have been debates on why peace education has not introduced into the curriculum of formal education at all levels (Galtung, 1975:319). Many educators have supported the idea that there is the potential power in education for building a more peaceful and just society. For example, Montessori (1949/1992) believed that education can contribute to peace by developing moral values based on common humanity. On the other hand, as noted by Bush and Saltarelli (2000), education has two contrasting faces: negative (destructive) or positive (constructive) education, which means that education is often used as a weapon of producing and perpetuating repression, intolerance or hatred between people and in societies, but education can also play an important role in building peace. In this regard, UNICEF (2011:1) clearly postulates the positive aspects of peace education and defines the benefits of peace education as: "the process and practice of teaching and learning to pinpoint the challenges of achieving peace, developing non-violent skills and promoting peaceful attitudes. It is a central component of peace building".

Further elaborating peace education, Reardon (2009:21) explains:

Learners must be guided towards a clear comprehension of the major obstacles to a culture of peace: the normative and behavioural obstacles that lie at the heart of our discussion of capacities and skills; and the institutional and existential obstacles, the global problems that are the worldwide manifestations of the culture of war. Together these problems comprise the problematic of creating a culture of peace

Fostering peaceful co-existence in Ethiopia, a country with diversified nations and nationalities, is not questionable because the people deserve equal treatment of citizens regardless of race, religion, region or creed as promised by the Constitution of the Federal Democratic Republic of Ethiopia (FDRE). However, without political stability, peace and security realising the levels of economic growth improvement in health, education, drinking water supply, physical infrastructure needed within the country, cannot be realised. On the other hand, such aspirations of development can be guaranteed by educated citizens who are the products of higher education institutions. These institutions should be contexts of peace, providing an environment conducive to shaping the graduates who are the future hope of the nation. It is only when the young educated population is peace-oriented that the current levels of socio-economic development towards achieving the cherished goal of poverty eradication are realised. The general concern of conflict, which is the central issue of the study, is discussed briefly in the context of higher education.

1.4 CONFLICT IN HIGHER EDUCATION

Conflict in higher education institutions is not dissimilar to conflict in other settings. Higher education institutions cannot be considered as islands of intellectuals, who are oblivious of the complexities of conflicts and their impacts. As a universal phenomenon, conflict affects universities as much as it does other settings. In this regard, Khan and Bibi (2012:21) assert that universities are not enclaves where conflict is absent. In fact, conflicts are important features of university life and even notorious for being the breeding ground of conflict (Hamayaun *et al* 2014:161). The reason for this is the structural arrangements in universities, by their very nature, create several functional boundaries and the university community interacts with almost all of them in complex and at times ambiguous ways in the teaching-learning

process. Students in higher education take many courses offered by different departments, and lecturers in turn offer courses to different departments. Students raise their complaints and these complaints easily spread within the university community and reach the university management. Moreover, revolts, protests and violence and consequently, constant closures of higher education institutions, can be common place. Campus conflicts escalate from time to time in magnitude and levels of complexity. This is mainly a phenomenon that results from the change within societies and the conflicts that accompany those changes. And universities, being the products of societies, are automatically affected by those factors that take place outside their premises (Adeyemi, Ekundayo & Alonge, 2010:19; Etim & Okey, 2013:17).

The Ethiopian higher education system is affected by the external environment. In line with this, it has been highly affected by the ethnic federal system, which is originated in the Ethiopian political environment. In this regard, Bitwoded (2014:139) explains the Ethiopian higher education scenario based on the case of Gondar University, one of the higher education institutions in Ethiopia.

The Ethiopian ethnic federal system in place in the country, has affected the interaction of students as ethno-centrism and a sense of superiority exists in universities. Generally, ethnic federalism affects interaction and separates groups making other ethnic groups feel inferior. The students' social interaction is affected because the ethnic group which constitutes the majority, considers that it is their right to 'rule' at the university but it has resulted in discrimination of students who are from other regions of the country. Generally, it promotes narrow nationalism by developing a hatred attitude towards other ethnic groups.

As discussed above, the purpose of this research was to investigate the potential role of peace education in the management of institutional conflict at AAU. The study examined the nature and underlying cases of conflict at AAU as well as efforts being made to resolve and/or manage those factors. The study also sets out to make suggestions in terms of applying peace education to address future incidents of institutional conflict at AAU. Having explored all these factors, the purpose extends to recommending peace education as a new intervention to resolve conflict at AAU.

The other important feature of conflict is that it is inevitable and natural. Its inevitability and natural phenomenon exist as long as human interaction exists in the world. Thus, conflict is always active and unavoidable. Scholars have written about this reality; Etim and Okey (2013:1), for instance, describe the prevalence of conflict as simply part of life and part of world reality, which is beyond human's capacity to avoid.

Besides this reality, the perception of conflict is another significant point to be discussed. There is a traditional view that considers conflict as negative and unnecessary experience that disrupts work, environment, schooling activities and the like. It is observed as a phenomenon that has no redeeming quality. From this point of view, conflict that lacks positive outcomes, which is unable to add value bringing positive results, are dysfunctional and destructive. Thus, there is also another reality that is prevalent which interprets conflict differently as a positive factor and adds value by bringing new insight, generating ideas and other positive aspects (Posigha & Oghuvwu, 2009:15; Rahim, 2010:32; Robbins & Judge, 2013:44).

The contemporary approach and understanding offers a different view. The view with logical arguments recognises conflict not only as a reality but also as a positive factor in all institutions, irrespective of their objectives and missions. It argues that because conflict is not totally avoidable, the only alternative is managing it properly. When the management of an institution is proactive and professional, it serves as an input for decision making, creates better ideas for problems, and encourages the work environment to be change-oriented and not stagnant. These are among the benefits it brings about in a system (Khan & Bibi, 2012:21; Etim & Okey, 2013:21). Hence, it is concluded that conflict is natural and can support institutions, if it is managed properly.

The study is delimited to the undergraduate programme in the main campus of AAU because of two reasons. Firstly, the students come from all nine administrative regions of a country of more than 80 nationalities, hence representing their respective diversity of ethnic groups, cultures, religions, and geographical settings (rural and urban). As a result, students have had either no or limited exposure to or integration with other students who come from different backgrounds. Conflict can take place

between students and the university administration, between the students and the professors, and sometimes between students and security forces. Secondly, there are more students – hence more diversity - on the main AAU campus than the other campuses as there are several colleges and departments compared to the other campuses. These two factors are potential reasons for triggering conflict at the university.

Being the largest and oldest university in the country, AAU has a more diverse student and teacher composition than any other university, hence an ideal setting to examine the factors that underlie institutional conflicts in the context of higher education institutions. The study site AAU, is the pioneer of higher education in Ethiopia, established in 1950 as the University College of Addis Ababa. Since its establishment, it has been recognised as a reputable higher education institution and is considered the leading higher learning and research institute. The university began its enrolment with only 33 students in 1950 and currently has 48760 students comprising 33940 undergraduate, 13000 graduate and 1733 PhD students. The academic staff constitutes 2408 academics with 3635 support staff. AAU is composed of 14 campuses which accommodate its full enrolment. AAU is led by a President and four Vice-Presidents and one Executive Director in different wings.

Like any university, AAU should operate in a peaceful environment for achieving their grand mission of producing graduates who are also expected to have holistic personality, reputability and commitment to work for Ethiopia.

1.5 STATEMENT OF THE PROBLEM

Conflict is inevitable in any society across the world, irrespective of their economic developments. However, in countries where the ethnic diversity is high, the case becomes more prone to conflict. Ethnic diversity is a common phenomenon across all continents, but most Africa countries have a more ethnically diverse population than countries in other corners of the world. Such countries as Burundi, Cameroon, Ethiopia, Kenya, Nigeria, and Ruanda are confronted with ethnically motivated conflicts (Van der Beken, 2008).

Ethiopia, which is the context of this study, is one of the multi-ethnic Sub-Saharan African countries facing issues related to rights and equality of ethnic groups (Adamu, 2013). In 1991, the present government of Ethiopia introduced ethnic federalism that underpins ethnic pluralism as an overarching principle. However, studies show that since then there has been ethnic tension and several conflicts in different parts of the country because of ethnic boundaries, ethnic identities, scarce resources and power rivalry (Aalen, 2011). Although ethnic diversity *per se* does not necessarily lead to conflict, in countries like Ethiopia, where ethnicity is at the centre of the government and political system, it potentially becomes a serious problem to state building and a platform for ethnically motivated conflict (Abbay, 2004). Hence, the conflicts that have resulted from this situation have become devastating and a major concern, and an attempt to seek a multi-dimensional solution including within education institutions, is paramount.

Education can indirectly accentuate or mitigate conflict by creating or entrenching socio-economic divisions, through processes of political inclusion and exclusion, as well as through accommodation of cultural diversity. Education that is 'conflict sensitive' avoids contributing to conflict and pursues a contribution to peace (Thompson, 2015). Accordingly, education is a significant contributor to peace, and appears in two of the 24 indicators in the Positive Peace Index produced by the Institute for Economics and Peace (IEP). Education can lead to peace by supporting the transformation of the security situation, political institutions, economic regeneration and social development (Thompson, 2015).

Cognisant of this reality, the value of peace education is high because peace education is a holistic, multi-disciplinary and transformative process which develops competences that contribute to non-violent conflict transformation, respect for human rights and active participation. Peace education is needed not only in violent conflicts or post-war societies but in all contexts. It cuts across disciplines, with attention to non-violence, human rights and participation as an integral part of initiatives and programmes. It is directed at building true peace as the intersection of inner peace, social peace and environmental peace. Any approach to mainstreaming peace education has to consider these three dimensions of true peace. A strategy for

mainstreaming peace education has to focus on competence development of individuals and aims to translate the idea of peace into action within these three dimensions (Carriera *et al.*, 2014).

Moreover, peace education can help develop identities and deal with the legacies and grievances of previous conflicts, improving social cohesion and moving societies towards reconciliation. Peace education can help reduce the risk of people turning to or returning to conflict, and can support economic regeneration. Peace education can shape peoples' attitudes so that they refrain from participating in violence, but rather stand for justice and non-discrimination. Therefore, there is a broader benefit to peace education than just resolving conflicts in the form of economic equality and cultural tolerance (Thompson, 2015). According to Kester (2010:15), peace education is concerned with addressing the multiple manifestations of violence and exploring alternatives to transform and transcend conflict, thereby assisting students in realising their full potential. Therefore, peace education also seeks to value diversity, to increase democratic participation, to develop empathy for others, to understand consequences evolving from actions and to create peaceful environments.

In the context of higher education institutions, a peace education programme helps to cultivate a culture of respect, tolerance and peaceful co-existence. Conflict at higher education institutions occurs in different contexts. The nature and character of a university as an academic organisation entails the achievement and maintenance of a harmonious environment conducive for the working together of various groups of staff and the management team for the attainment of pre-selected missions and objectives. However, in recent years, there are indications that universities have moved from this norm and hence become hotbeds of conflict, as has been the case in Nigeria (Ajayi & Modupe, 2000) and other countries (Bernardo & Baranovich, 2014).

Ethiopia is no exception to the above state of affairs. Since the onset of the new millennium, the country has entered a new period of rapid social and economic development, in which making education accessible at all levels (from kindergarten up to university) has become one of the priorities of the Ethiopian government's education sector through consecutive education sector development programmes. In

its attempt to become a lower-middle-income nation by 2025, the government has, among other things, tried to produce graduates with the expectation in meeting the continuously changing and upcoming demands of the country (Federal Ministry of Education, 2015:105). With regards to the higher education sector, due consideration is given to effective transfer of knowledge and development of skilled human capital able to solve societal problems, particularly in reducing poverty and in bringing about socio-economic development (Van Deuren, Tsegaze, Seid & Wondimu, 2016:158).

Due to this commitment, the number of universities in Ethiopia has grown exponentially from three to 45 higher education institutions. However, in the past 10, the conflict has taken place in some universities among students, between the students and the university administration, and between the security force and the students. This was what initiated me as a university Lecturer (though in another university) to become concerned about conflicts in which young students, who are the future of Ethiopia, were engaged, as frequently observed at AAU. Every year the conflict amongst students, though trivial at times, instantly became aggravated and escalated to serious issues (Abera, 2010:12). Gradually, the sensitivity of the conflict was such that it became an issue for discussion by government officials on several political forums.

In Ethiopia, there have been new ethnic conflicts in several parts of the country, although one of the more frequent and manifest conflicts has been observed in the universities, including AAU. Most of the country's universities have unprecedentedly become breeding grounds for ethnic-based violence. Investigating how they are managed and the results are critical issues to be investigated. As to the knowledge of the researcher, inadequate studies are conducted while the problem continues to escalate. It is this limitation of available knowledge on the issue that has motivated me to undertake this study.

1.6 RESEARCH QUESTIONS

The main research question is:

How can peace education facilitate the management of institutional conflicts at Addis Ababa University?

The main question necessitated formulating some sub-questions as follows:

- What are the nature and the causes of conflict at AAU?
- What current efforts are being made to manage the conflicts?
- How can peace education be implemented to manage, resolve and transform these conflicts?

1.7 AIM OF THE STUDY

The aim of this study was to investigate the potential of peace education in the management of institutional conflict at Addis Ababa University (AAU).

The specific objectives were to:

- document the nature and causes of conflict at the AAU;
- assess and explain the effectiveness of current efforts made to resolve conflict, and
- explore how peace education could be implemented to resolve conflicts.

1.8 MOTIVATION AND RATIONALE FOR THE RESEARCH

Ethiopia is located in the volatile region of the Horn of Africa and is categorised as a country scoring 'low' in the Global Peace Index 2019, hence having higher levels of insecurity and instability (see Table 1.1 below). Like its neighbours, the country badly needs to make extra efforts to build peace. The situation is dire not just because Ethiopia is a country of high levels of insecurity, but also because it is also surrounded by countries with an even more dire need for peace.

Table 1.1: The 2019 Global Peace Index for the Horn of Africa and surrounding countries

Country	Level of peace	Rank among 163 countries
South Sudan	Very Low	161
Somalia	Very Low	158
Eritrea	Low	133
Ethiopia	Low	131
Kenya	Medium	119
Djibouti	Medium	109

Source: Fund for Peace (2019), Global Peace Index (2019)

The higher the index, the lower the level of peace in a country. As indicated in Table 1.1 above, the Horn of Africa in general, and Ethiopia, in particular, requires that much has to be done to change this profile. Though education cannot be a sole solution to all complex problems, it can make a significant contribution with the support of other solutions, to a change.

Peace education, on the other hand, is recognised as a transformative cosmopolitan approach and prevents violence instead of entrenching a culture of peace (Yonas, 2019:187). Peace education further inculcates the skills of peace building in a particular context (Kester, 2010:20). Galtung (2000) argues that avoiding physical violence, which is negative peace, to redressing structural and cultural violence through institutions and positive relationships, creates positive peace. Hence, investigating the nature and causes of conflict and seeing to what extent employing peace education can transform conflict, would be a better and timely approach. Moreover, according to Carriera *et al.* (2014), peace education is a multi-disciplinary approach, and this study acknowledges the approach that emphasises conflict resolution and I argue that peace education can serve as a potential to resolve conflict in AAU and create a better scenario both in the university, as well in the country. This will eventually ensure that the country is at peace within itself and with its neighbours. The future graduates of the country can play a role as its peace ambassadors and the guardians of its peace. I believe that this study can bring about

a new insight for managing conflict through introducing peace education, which makes the study timely, unique and significant.

Moreover, as a reputable university that has educated the older generation in Ethiopia for decades, conducting such a study can influence the other new-generation universities, which are one way or the other challenged with institutional conflicts. Thus, committing with such a study can have nationwide impact and thus motivated me to undertake the research.

1.9 SIGNIFICANCE OF THE STUDY

This section discusses the contribution of the research in terms of policy and scholarly activities. The policy issues are related to education policy concerned with peace education. In this regard, AAU can benefit from this research by revising the curriculum and considering peace education as a course using appropriate approaches (formal or in an extracurricular format) The scholarly issues are directly concerned with the contribution to the literature and serving as a springboard for further research studies.

The result of the research might influence education policy by informing the curriculum review. Thus, the curriculum is expected to bring about behavioural changes in terms of problem-solving, critical thinking, self-awareness and empathy in dealing with personal/relational and/or cultural conflicts (Yonas, 2019:197). The study, therefore, can eventually help in influencing the curriculum to shape the attitude of students to see the bigger picture of tolerating multiple perspectives rather than being myopic and restricted, like, for instance, to their respective ethnicity or religion.

Another significance is related to literature. The dynamism of peace education requires it to be “elicit” and “transformative” rather than “prescriptive” and “directive” (Harris, 2004:34). This means that conflict is contextual and nuanced, and hence peace-making and conflict resolution are to be designed to suit a particular setting (Harris, 2004; Omeje, 2015; Ramsbotham, Woodhouse & Miall, 2016). Therefore, knowledge and a study of the literature on a particular context can only be relevant to

another context to a minimal degree. Besides, a review of the literature on peace education or conflict on a particular context at a certain point in time can only have limited temporal value, given the dynamic and fast-changing nature of conflict. The dynamism in peace education is appreciable but it also indicates the dearth of literature which satisfies current and changing situations and practices. This research conducted at AAU has its own peculiar contexts, target group and other specific issues. Though peace education has a universal nature, the specific issue and discussions will substantially add to the literature in addition to opening more space for discussion and debate on conflict and peace education in higher education. The study can also help in providing information for further research studies by signalling gaps in the existing knowledge base, as it relates to conflicts at higher education institutions in Ethiopia. In line with this, academicians and researchers can use the research as a springboard for further research.

1.10 THEORETICAL FRAMEWORK

The study focuses on theories of peace and conflict resolution, both of which are discussed below.

1.10.1 Peace Theory

The study is based on the prominent peace theorist Galtung's Peace Theory. Galtung (2000) defines the concept of peace in the dimensions of positive peace and negative peace. Positive peace, according to the theory, is described with social justice where conflicts transform creatively without resorting to violence and in contrast, negative peace means the absence of violence, but not a real peace. Other researchers and proponents of Galtung (Harris & Morrison, 2013; Johnson & Johnson, 2005b, 2010; Opotow, Gerson & Woodside, 2005) consider peace not only as the prevention of violence, but also as remission, respect, cooperation, tolerance to the beliefs, skin colours, ethnic and national identities of others, justice, harmony and equality.

These concepts are helpful for this inquiry due to several reasons: looking at peace from both positive and negative perspectives helps the study identify the nature of the conflicts prevailing by collecting relevant data. Such an investigation can then

provide recommendations for better solutions. Once the comprehensive understanding of peace is clarified, it would also be able to indicate how a peaceful environment introduces tolerance, cooperation, respect and other positive elements. Such conditions are good grounds for sustaining peaceful situations. Without using such concepts in this study, it is impossible to understand peace in full perspective and use it for resolving conflicts.

1.10.2 Conflict Resolution Theory

Conflict resolution theory, according to Dincyurek, Aknintung and Beidoglu (2013), Rahim and Magnur (1995), and Wallenstein (2012), provide strategies which provide resolution mechanisms which are similar to conflict management strategies. In addition, Holton's conflict model (1995) for higher education institutions, focuses on three fundamental strategies. The concepts and the model discussed in this section are of importance to this inquiry because they provide several alternative strategies to resolve conflict.

Conflict should be resolved by exploring the root causes of the problem and conflict resolution has systematic approaches. For instance, Rahim's model (1995) focuses on the key concepts of conflict resolution from the point of view of two dimensions, representing concern for one's own position and concern for the positions of other parties to the conflict.

Dincyureket *al.* (2013:1) and Wallenstein (2012:14) agree on the conflict resolution style approaches but describe them as forcing (an attempt to force one's viewpoint on the other party), avoiding (an attempt to withdraw from the conflict), accommodating (a strategy when an individual gives up his/her own need and conforms to what the other wants), compromising (based on bargaining and finding a middle ground solution), and collaborating (effective problem solving activities so that all parties can achieve mutually satisfying conclusions to the dispute) (*ibid*). The view of these scholars, as indicated above, establishes two positions where the interest of both parties is considered. This indicates that it is fair to consider both parties in order to resolve conflicts and make a paradigm shift. This situation can resolve the conflict through employing specific mechanisms like avoiding, obliging, dominating,

compromising and collaborating. Each mechanism has its own pros and cons and a suitable mechanism is selected for differing situations. The main issue focuses on considering mutual benefits instead of trying to satisfy only one's own needs.

The study is also guided by the conflict model proposed by Holton (1995), which deals directly with higher education institutions. This model fundamentally has three pillars which are: identification of conflict, identification of solutions, and implementation of these solutions. The identification of the conflict phase involves six steps which are necessary to understand the conflict. The first step identifies those involved in the conflict, their relationship, motivations and sources of power and even identifying those not involved. This step is followed by that of describing the conflict where the actual indications of the conflict are described and also the feelings and emotions in the surrounding area. The next step defines when the conflict began and also identifies if the conflict is cyclical or intermittent. It also identifies where the conflict took place by identifying the structure of the organisation. The step also identifies the resolution attempts made so far and the consequences that could be created as a result of the conflict. Thus, the identification phase, incorporating many steps, identifies the conflict prior to the other phases. This identification step then helps to scrutinise the problem under investigation through providing guidance of specific aspects of the conflict.

Even though the aim of this study was not to solve the problems of conflict at AAU, it investigated how peace education is able to create a peaceful academic environment with the assumption that peace building can be realised through peace education. The study's aim also included an investigation of the current efforts made thus far to resolve the conflict at AAU. In this light, the conflict resolution theoretical concepts guided the study to collect pertinent data and interpret them from the point of view of the different styles provided and help in creating a full understanding of the efforts made thus far at AAU.

1.11 RESEARCH DESIGN AND METHODS

This study was concerned with investigating the potential of peace education in the management of institutional conflict at Addis Ababa University (AAU). The fact that

this study was conducted at the most significant and oldest university and one that is held by many of the new generations of higher education institutions in great esteem, will lead to a ripple effect on those universities in terms of understanding, preventing and resolving conflicts in those settings.

As indicated in Chapter 3, this study is located in a social constructivist paradigm whose origin is interpretivism. In the interpretive paradigm, the reality is seen as subjective and multiple through the eyes of the participants, within the context of their frame of reference (Maxwell, 2005:14). The constructivism paradigm is associated with the qualitative research approach because the paradigm is committed to understanding a phenomenon under investigation from the perspective of the participants using various data collection methods (Adom, Yeboah & Ankrah, and 2016:5).

This study used a qualitative research methodology where the focus was on investigating the world more realistically at a research site where the real problem exists. Unlike other research methodologies, such as experiments where studies are conducted in specific locations like laboratories, this study is conducted in a real-life social setting, in this case, in a university setting. This methodology helped to understand, describe and explain the social phenomenon from the 'inside' perspectives in different ways such as analysing experiences of individuals and groups, as well as their interactions and communications or analysing documents (Flick, 2007: ix). This approach benefitted this study by providing an opportunity to understand things in-depth and by allowing a more thorough exploration of a broader array of dimensions of the university setting, including the everyday actions, understandings, perceptions and imaginings of the research participants. Furthermore, this approach helped me to understand the way social processes, institutions, discourses or relationships within the university work and the "significance of the meanings these interactions generate" (Lynch, 2014:4). From this point of view, it helped to clarify my understanding of the subjective, emotional aspect of the research participants by obtaining as much information as possible through close contact with them and by building trust, which allowed multiple perspectives and meanings to emerge.

The specific research strategy that was followed in the study was an intrinsic case study. This design seeks to investigate situations that might not have been researched previously and for which established theories might not exist. Such studies use broad, open-ended questions as a method of enquiry. A case study also focuses on a particular instance and context, be it a person, classroom, a programme, an institution or a specific problem that should be investigated rigorously (Rule & John, 2011:3, 28). In line with this, AAU, as one of the 45 universities of the country, is taken as the context of this study and the conflicts observed and the question of peace education as the phenomenon to be investigated.

The population of interest in this study were the administration and student affairs vice-president, who is a top-level leadership official, the student affairs head, four department heads (middle-level managers) 48 students, five student council members and an assistant professor from the Institute of Peace and Security Studies. The number of participants totalled 64 and the total number of interviewees was nine. The strategy was used to ensure maximum variation that would increase the likelihood of the findings reflecting the differing perspectives of the participants (Creswell, 2013:157).

As data analysis is an essential phase of the research process to gain a better understanding of the issue under investigation (Denscombe, 2010:235), content analysis was used as a method of data analysis in order to have a better and clearer understanding and interpretation of the nuances and embedded meanings of the responses. In this view, the content analysis of the research has undergone three steps of analysis, consisting of data condensing, data display and drawing and verifying conclusions.

1.11.1 Methodological Norms of the Inquiry

In qualitative research, trustworthiness that includes credibility, and dependability, transferability and reflexivity is an academic imperative (Glenn, 2010:97). Trustworthiness is a significant issue in qualitative research because it is a criterion for ensuring the quality of the research. In this study, the issues of credibility, dependability and transferability are considered.

1.11.2 Credibility

If this study is to achieve its aim and objectives, the findings must be trustworthy and credible and as well have some impact on the university's future decision-making functions related to the issue of conflict on campus. A research design follows a set of logical steps to ensure credibility. Credibility refers to "trustworthiness, and plausibility of the research findings", according to Tracy (2013:842). Generally, credibility is the indication of the trustworthiness of qualitative research because it expresses reality by providing a credible account of cultural, social, individual, or communal sense of that reality. Similarly, in line with the suggestions by Given (2008: 138), credibility was achieved in this study by ensuring accuracy in the methodological procedures and sources and by establishing a high level of harmony between the responses and the researcher's interpretations of those responses. To ensure trustworthiness and credibility, I used the strategies of triangulation, thick description and member checking.

1.11.3 Dependability

The dependability issue in qualitative research is equivalent to the reliability issue in quantitative research. Dependability indicates that the researcher's approach is consistent across different researchers and different projects (Creswell, 2012:201). According to Lincoln and Guba (2000), dependability is achieved through detailed reporting and consistency in the processes used in the study and ensuring a reasonable degree of replication of the study in other settings and arriving at a broadly similar conclusion. Furthermore, dependability in qualitative research is ensured by interviewing people in different academic positions, hence with different perspectives, and by triangulating the responses. Dependability was also achieved in this study by using thick descriptions, multi-vocalist and partiality (Tracy, 2013:843).

Accordingly, as recommended by Given (2008:208-209), efforts were made in this study to ensure that the results are consistently linked to the data and to ensure that the findings are accurate expressions of the meanings intended by the participants. It was also achieved by describing the operational details of data gathering, data

analysis and interpretation, including by documenting the processes, procedures and interactions at AAU.

1.11.4 Transferability

The issue of transferability was also considered in the study. Transferability is required to apply the findings and conclusions that are derived from a context to other contexts (Fortune, Reid & Miller, and 2013:17). The principle of transferability was achieved in this research by increasing the level of transferability of the research process and its findings by focusing on two key considerations: how closely the participants are linked to the context being studied and the contextual boundaries of the findings (Given, 2008:886).

Generalisation is not usually a requirement of qualitative research, but this does not necessarily mean that it is not partly generalizable. Yin (2011:32) argues that analytic generalisation is possible in qualitative case studies. This is possible through the powerful analytic ability of researchers to show how their study findings are likely to inform a particular set of concepts, theoretical constructs or events and by applying the same theory to indicate other similar situations where similar ideas might be relevant. In this connection, the possibility of transferability of the research, especially to other universities in Ethiopia, is very high. The current situation in the country and the widespread conflict within universities makes conflict and its resolution a pressing issue.

1.11.5 Reflexivity

Another strategy that I employed to ensure the trustworthiness of the study was that of researcher reflexivity. According to Creswell and Miller (2000:127), reflexivity is a validity procedure in which the researcher self-discloses own assumptions, beliefs and biases, pre-understandings and personal experiences about the phenomenon being analysed. Through reflexivity, the researcher acknowledges and declares own values, preconceptions and interests that possibly impinge upon the research being conducted (Chan, Fung & Chien, 2013:3).

In this connection, I positioned myself very carefully in all stages of the study. Thus, I played several roles, like becoming a focal person in the relationships established with the participants. Moreover, I used all my personal and professional skills and knowledge about the conflict that takes place at the university. I was also able to reflect on the effect of the conflict perspective that goes beyond the community in AAU, and its possibilities and consequences to extend to other higher education institutions and the nation at large. This helped me to produce a coherent authentic picture of the research, as discussed by Given (2008:766).

1.12 ETHICAL CONSIDERATIONS

Ethics in research make clear “what is proper and improper in the conduct of scientific inquiry” (Babbie, 2013:32). Research ethics has a bearing on the protection of respondents (participants) from physical or psychological harm. They must not be emotionally affected, should not feel stressed, embarrassed or harmed as a result of their participation in the study (Gay, Mills & Airasian, 2011:19). Ethics also includes ensuring that the respondents participate in the research voluntarily (knowing that they can withdraw any time if they want to), that their anonymity is preserved, their privacy is protected, and the confidentiality of the responses they have given is guaranteed (Saunders, Lewis & Thornhill, 2009:185). The collected data need to be treated with total confidentiality. Accordingly, ethical considerations were paramount during all phases of this study: during the design of the research, gaining access to the research site and respondents, during data collection, data processing and storage. The use of appropriate language was given due consideration especially related with the participants’ ethnic and religious backgrounds. In this study, ethical requirements were satisfied by first obtaining an ethical clearance certificate from the Ethics Committee of the College of Education at UNISA (Appendix A).

1.13 DEFINITION OF KEY TERMS

This section briefly describes the key terms that are found in this study.

Conflict refers to “a disagreement or incompatibility in wants, values and aspirations of two or more persons or groups” (Broni, 2012:67). However, “conflict has a

phenomenon that appears in different settings as either simple or complex, or violent or non-violent on the basis of intensity of the conflict (Ageng'a & Simatwa, 2011).

The above discussions are general and common definitions of conflict. In the higher education context, conflicts are occurrences that vary in different contexts which result from the disparity in religion, cultural identities, and dissatisfaction in the teaching-learning process, violations of university regulations and other circumstances (Munthanna & Sang, 2017:207). In this connection, conflict at AAU is the disagreement due to ethnicity, religion and the dissatisfaction of some educational process.

Conflict Management refers as a process to contain the destructive capacity of conflict through promoting collaboration among conflicting parties with the help of powerful actors. It considers resolving conflict as idealistic. In order to manage it, the negative consequences need to be curtailed through negotiation, arbitration and reconciliation (Ikyase & Olisah, 2014).

Conflict Resolution refers to overcoming the innate sources of conflict, including the relational, structural, behavioural and attitudinal aspects (Robbins & Judge, 2013:39). Moreover, unlike conflict management, the focal point of a conflict resolution process is on the relationship-building among conflicting parties (Ikyase & Olisah, 2014).

Conflict Transformation refers to working not only to eliminate but rather that we recognise and work with its "dialectic nature." It argues that social conflict is a natural occurrence between humans who are involved in relationships. Once conflict occurs, it changes or transforms those events, people and relationships that created the initial conflict (Nigerian Open University of Nigeria, 2010:33).

Negative Peace refers to the absence of violence, pessimistic, curative, peace not always by peaceful means (Galtung, 2000:14).

Peace refers to the state beyond individual happiness- always there implicit in our psychological make-up and intermittently explicit in our social behaviour and cultural norms. Peace is a pre-condition for our emotional well-being, but a peaceful state of mind is subject to cognitive disruptions and aggressive solutions. Peace is a linchpin

of social harmony, economic equity and political justice, but constantly ruptured by wars (Webel & Galtung, 2007:5). Salomon and Cairns (2010:142) argue that peace is much more than the absence of armed conflict. Peace is the commitment to equality and justice; a democratic world free of physical, economic, cultural, political, religious, sexual and environmental violence and the constant threat of these forms of violence against all of humanity. Peace, in whatever form, level or environment in which it operates, is significant, in that, peace is the greatest factor facilitating the sustainability of institutions. It is a prerequisite for any kind of organisation.

In a university context, and at AAU as well, peace means an environment where proper dialogue prevails, conflict is resolved through violence-free solutions, a learning environment is created, functional forms of conflict prevail over dysfunctional ones, and internal means of resolution are introduced rather than through a coercive means of resolutions.

Peace Education refers to “the process of promoting knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable, children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level” (UNESCO, 2011:1).

Positive Peace refers to structural integration, optimistic, preventive, peace by peaceful means (Galtung, 2000:13).

1.14 ORGANISATION OF THE STUDY

The research is organised in the following manner; Chapter 1 provides an introduction of the study, the problem statement, the research questions and the aim and objectives of the study as well as the significance of the study. The chapter also provides a description of the research design, the data collection and analysis methods, and the ethical issues of the study. In Chapter 2, a detailed review of the literature is done focusing on the relevant information about peace and peace education. The conceptual and theoretical framework is also discussed in this

section. In Chapter 3, the research design and the data collection, as well as the analysis methods, are explained in depth. The dedicated chapter for presenting the findings of the thematic content analysis is Chapter 4. The final section of this thesis, Chapter 5 presents a summary of the main findings. Based on the findings, conclusions are drawn. The methodological, substantial and scientific reflections are also presented. The implications for policy and future research are discussed.

1.15 CONCLUSION

In the preceding chapter, I gave an overall introduction of the study and laid out the context for the study, the motivation and significance of the study, the research problem and the research questions and objectives. The research design and methods were briefly presented. As mentioned under the organisation of the study in Section 1.13, I presented brief review of the related literature in order to situate the study within the state-of-the-art knowledge on the subject fully discussed in the next chapter.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

The aim of this study was to explore the nature and type of conflict at Addis Ababa University and transform the conflict towards a better position. The purpose of this chapter is to review relevant literature pertaining to conflict in higher education institutions in Ethiopia, in particular at the University of Addis Ababa (AAU), as well as peace education as a possible answer to this institutional conflict. The basic concepts of peace as well as the contribution of peace education, its goals and challenges, the nature and causes of conflict and conflict resolution mechanisms are outlined and described in this chapter.

2.2 CONTEXT OF CONFLICT AT ADDIS ABABA UNIVERSITY

Ethiopia is the second most populous country in Africa. The Federal Democratic Republic of Ethiopia Government Communications Affairs Office (FDRE-GCAO) indicated that the 2013 population of Ethiopia was projected at 93 million. The country is known as a museum of nations and nationalities, as it is home to more than 80 ethnic groups with Oromo, Amhara, Tigray and Somali nations and nationalities accounting for about three quarters of the total population. Even though the country is home to diverse nations and nationalities, its unity is based on a highly centralised administration. The profile of the country was radically transformed to decentralised governance after the ratification of a new constitution in 1994. The official recognition of diversity and decentralisation was a radical transformation with the result of an ethnic federal state. The constitution states that the implementation of ethnic federalism is to "... decentralize power and resolve the nationalities question by accommodating the country's various ethno-linguistic groups" (Assefa, 2006 in Abera, 2010:9).

Accordingly, the 1994 constitution, which is influenced by ethnic federalism, committed to recognising the vernacular as a medium of instruction in regional states where students are more exposed and interested in local and regional matters in the schools. Most of the university students, who are educated and oriented by regional and local values, attitudes, and experiences, are perplexed when they enrol in higher education institutions, because they find themselves in a different and multi-cultural content unknown to them. Their home environment, which is mostly in small towns and rural settings, and their past experience in primary and secondary education, makes them more familiar with homogeneous ethnicity, religion, language and other social factors. However, unlike the local environment, when they join the institutions of higher learning, interactions become complex due to a different and foreign environment with diversity of ethnic background, religion, language and other social factors.

After the ratification of the federal constitution in 1994, some trends of ethnic federalism have become visible in Ethiopia, which has influenced policy makers, political thoughts and actions. Frequent conflicts that occur in different universities are a reflection of such influences (Bitwoded, 2014:136). This change has resulted both in positive and negative instances: positive instances relate to the development of languages, culture and the sense of pride in ethnic identities while negative instances relate to undesirable consequences of fragile unity among different ethnic groups. This ethnic diversity, which currently exists in universities in Ethiopia, results in conflict in higher education (Bitwoded, 2014:138-139; Melkamu & Godesso, 2013:179).

In Ethiopian higher education, Addis Ababa University (AAU), established in 1956, is considered the most prominent higher education institution. It has been the only producer of intellectuals for several decades and is today still recognised for being a pioneer institution. Over the course of years, the number of universities has grown but the reputation of the AAU is still prevalent in the minds of the public (Ahmed, 2006). AAU annually enrolls more than 20% of the total student population in its programmes, where the other 31 universities enrol the remaining 80% (Ministry of Education, 2014:21).

Prior to the 1974 Ethiopian revolution, in the 1960 and 70s, Addis Ababa University students frequently clashed with the university administration and the imperial police force (the-then imperial government). These clashes raised critical issues, which were expressed with famous slogans such as ‘Land to the peasant’, ‘The right of nations and nationalities for self-determination’, ‘Justice for the People’ and other sensitive public issues, which were considered as taboo in the-then Ethiopia (Abera, 2010:3-4; Vivo, 1978).

After the downfall of the imperial regime in 1974, the country was ruled by a military and communist government, which was followed by the flare-up of civil war and bloodshed (Addisalem, 2014:2). The university student movement as well as the conflict in the universities, were halted because of the tyrannical rule and traumatic situation of the so-called ‘red terror’, which targeted mainly the youth and especially students.

However, unlike the former university students of the 1960s and 70s, the present university students are unpopular due to their conflict on rudimentary matters (Abera, 2010:4). In this connection, Bitwoded (2014:139) explains that student conflict does not only focus on broad issues but also on minor issues, which is expressed by the disagreements on for example, living in the same dormitories, using common resources like libraries, teaching classrooms, cleaning and washing rooms, and the division of assignments.

Conflict is currently experienced in most universities in Ethiopia. Abera, (2010: 2) confirms that “it is common to hear turbulence, at least, in one of the higher learning institutions in a year”. Most of the time, trivial issues are between students, which are aggravated to vast and complex conflict along ethnic lines where students gather themselves in a homogeneous group based on similar ethnic groups. Accordingly, the majority of the conflicts are caused between ethnic groups or between the university administration and these ethnic groups (Ibid). Even though the situation has not worsened, no improved change in this regard has been observed thus far (Bitwoded, 2014:138). Studies conducted have confirmed the reality of these perpetual conflicts (Biwoded, 2014:139; Tilahun, 2007 in Abera, 2010:2). It is against this background that this study sets out to investigate the nature and gravity of

conflict between students and university personnel and amongst students themselves in order to explore and explain the nature of how conflict manifests at various levels. Once this research has understood the brevity, depth and nature of the conflict, the intent is to offer in-depth understanding of the conflict situations, and to make a theoretical contribution to conflict resolution at AAU. In sum, this inquiry investigated the causes, extent and the nature of the conflict evident at AAU.

2.3 CONCEPTUAL FRAMEWORK

The study focuses on theories of peace and conflict resolution. The theories are discussed below and their special relation to this inquiry is also stated.

2.3.1 Peace Theory

Peace is a philosophy that should be handled with a certain ability to enable positive results in resolving conflict with a non-violent situation. Peace theory, according to Galtung (2000), defines the concept of peace in two dimensions which had not been defined before. These dimensions are: positive peace and negative peace. Positive peace reflects the usual expectation which is concerned about social justice that transform the situation in a creatively transformed situation free from violence, whereas negative peace means the absence of violence but with a potential to resort to violence anytime. Likewise, many researchers (Harris & Morrison, 2013; Johnson & Johnson, 2005, 2010; Opotowet *et al.*, 2005) consider peace not only as the prevention of violence but as a situation that can create equality, justice and other positive instances.

These concepts are paramount for this study due to several reasons. Understanding peace from its two dimensions can lead to an innovative way of looking for sustainable solutions. It can also be a good ground for the solutions of similar problems as it is directed and framed with a scholastic and tested view. The solutions are expected to be effective as the perspective of understanding peace is broader and comprehensive. With these justifications the study is entertained to ensure trustworthiness.

2.3.2 Conflict Resolution Theory

The conflict resolution theory, like the conflict management strategy provide privilege to resolve conflict according to Dincyurek et al., (2013), Rahim et al., (1995), and Wallensteen (2012). Specifically, for higher education, Holton's conflict model (1995) focuses on alternative fundamental strategies. These strategies are helpful for the study as they serve as opportunities to resolve conflicts.

Resolving conflict from the root causes rather than treating the symptoms is a systematic and scientific approach. Hence, to employ such approach, Rahim et al's (1995) model focuses on two key dimensions: concern for one's own position and concern for positions of other parties to the conflict. On the basis of this approach, there are identified specific conflict resolution mechanisms such as integrating, obliging, dominating, avoiding and compromising (Rahim, 1995 cited in Forrester, 2013:2). These styles are further discussed in section 1.10.2. Several scholars Dincyurek et al., (2013:1) and Wallensteen (2012:14) also agree on the conflict resolution style approaches but describe them differently as forcing avoiding accommodating, compromising and collaborating. The view of these scholars, as indicated above, establishes two positions where the interest of both parties is considered. The detail discussion is presented under section 1.10.2.

Conflict is inevitable everywhere and higher education cannot be an exception. Hence, the resolution should also be inevitable but seeking solutions with a systematic approach is a must. Hence, conflict resolution theory stresses that basic solutions must be sought for resolution to change the situation positive. In the higher education context, looking for proactive solutions by these theories are exemplary and realizing theories practically is one of the responsibilities of such institutions.

The study also consumes the conflict model of Holton (1995) which is directly related with higher education institutions. This model with its three pillars identification of conflict, identification of solutions, and implementation of these solutions is significant for the study. Each pillar has detail and clear sequential step which is elaborated under section 1.10.2

2.4 THE CONCEPT OF PEACE

There is no controversy about the essentialities of peace; its prevalence is mandatory for human beings. Nothing positive can be obtained without peace.

Various scholars and those concerned have defined peace in different forms with the concept of peace lending itself to several interpretations and definitions. Peace comes from Latin word, *pax*, which denotes contractual relationship implying recognition and agreement with human relationship (Chelule, 2014:1). It is stated that ordinarily peace means the absence of conflict or violence at a particular time and place which evokes the climate of freedom from fear, intimidation and harassment, oppression and brutalisation by external forces or agents (Nwafor, 2012:1). In this regard, Ibeanu (2006 in Nwafor, 2012:1) explains his observation that philosophers are not in agreement as to a universally acceptable view of peace.

In a contemporary perspective and simple way of defining it, peace, as a concept, is primarily concerned with the creation and maintenance of a just order in a society. Miall (2004 in Sujatmiko, 2012:104) considers peace as the absence of war, and respect and tolerance between people in the society. In other words, there should be harmony, tranquillity or wholeness in the organisation of a system. In the sphere of institutional management. Galtung (2000) classifies peace into negative and positive aspects. When peace is said to be negative, it means that the peace in existence includes the absence of crisis, strikes, war, fear and direct violence in individual and at institutional levels. On the other hand, when peace is positive, it means that there is peace in existence, and it indicates absence of an unjust structure, unequal relationship, justice and inner peace at the individual and societal levels (Galtung, 2000).

Just as human nature is often portrayed as innately violent, peace is often portrayed as a tranquil, uncomplicated end state. This is a constricted and oversimplified view of peace. Peace is only partly the absence of war (negative peace) or a state of harmony and justice (positive peace). Fundamentally, peace is a long-term and determined project that seeks to bring about lasting and constructive change in institutions that maintain society (National Open University of Nigeria, 2010:20). Put

differently, peace is “a dynamic social process in which justice, equity, and respect for basic human rights is maximized, and violence, both physical and structural, is minimized”. (National Open University of Nigeria, 2010:21) Peace is not only the absence of war but also “harmony at all levels of human endeavour.” In a similar position, Salomon (2011:142) argues that peace is much more than the absence of armed conflict. Peace is commitment to equality and justice; a democratic world free of physical, economic, cultural, political, religious, sexual and environmental violence and the constant threat of these forms of violence against all of humanity. Peace, in whatever form, level or environment, is significant in that it is the greatest factor facilitating institutional management towards sustenance of performance. It is a pre-requisite for any kind of organisation. In a university context, peace means an environment where proper dialogue prevails, conflict is resolved through violence-free solutions, a learning environment is created, and functional forms of conflict dominate the dysfunctional ones, and internal means of resolution are introduced and are in place rather than by a coercive means.

As discussed above, it is not easy to find a universal definition of peace that could satisfy all. The different contexts such as religion, political realities or situations, and war prevailing in various environments could not allow a uniform definition of the concept of peace. For instance, in the religious and social contexts, greetings are presented in the name of peace indicating a strong wish of well-being (Fountain, 1999:4). Many philosophical, religious and cultural traditions have referred to peace in its positive sense. In Chinese, for example, the word *heping* denotes world peace, or peace among nations, While the words *an* and *mingsi* denote an inner peace, a tranquil and harmonious state of mind and being akin to a meditative mental state. Other languages also frame peace in its inner and outer dimension.

Another scholar, Hizkias (1993:4-5) defines peace as “a philosophy and in fact a paradigm, with its own values and precepts, which provides a framework to discern, understand, analyse and regulate all human relationships in order to create an integrated, holistic and humane social order”. Moreover, he also clarifies the concept of peace as the transformation of conflict and negative situations into the other extreme of more cooperation and constructive relationships. Hizkias (1993) argues

that peace cannot be limited to the absence of violence and war as there is also non-physical violence which stems from social and personal violence arising from unjust, repressive, and oppressive national or international political and social structures. Consequently, it is agreeable that conflict is unavoidable, rather part of life which requires the appropriate mechanisms to deal with it promptly and alternatively with peaceful coexistence (ibid).

Some definitions seem to understand peace in a restricted way, focusing only on creating a positive atmosphere by avoiding violence as much as possible. This perspective overlooks the inevitability of conflict and focuses only on avoiding violence which could be caused by overt conditions. The other definitions provide a more comprehensive approach, recognising the inevitable nature of conflict. They also stress on the prevalence and assurance of peace in a deeper sense; one that does not only claim the total absence of violence but rather a prolonged sustained state of convenience. Such understandings of peace are optimistic and perceive the concept of peace as a transformational tool for creating a win-win approach between the conflicting parties.

However, there is also another perspective which defines peace as a guarantee for the survival of a society. Peace then is considered as a pillar or a blend that creates a reinforcement of a societal establishment. In this regard, Chelule (2014:10) defines peace as “neither an illusion nor a utopia; it is the control lever of social dynamics”. It emphasises peace as realistic, arguing that such a realistic peace is “a cardinal and omnipotent element of social dynamics, a setting of socio-political action, a norm of social behaviour and above all, a pattern for building society around a certain number of states and power struggles” (Chelule, 2014:10). In this connection, Harris and Morrison (2013:10) describe peace as “involving the standards of justice, living in balance with nature, and providing meaningful participation to citizens in their government”. This is a high-level concern that does not only focus on avoidance of conflict and violence, it entails comprehensive and paramount issues like the well-being of citizens, empowerment and active participation in societal issues that ultimately build up a strong peaceful society.

The following three approaches to defining the concept of peace assist in understanding the summarised version of peace: Firstly, peace is seen in terms of what it is and what it is not. It is seen as the opposite of violence and three forms of violence are discussed, direct, structural and cultural. Secondly, peace is discussed as realities ranging from the individual to the global – that is, in terms of close, intermediate and distant realities as seen from the perspective of the individual. Thirdly, it is considered as a relatively permanent state, with peace values enhanced and as a process of interaction within structures which might be more or less peaceful, or violent (Cabezudo & Haavelsrud, 2013:1).

Harris and Morrison's (2013:45) analysis of peace takes a similar position to the above discussion. They explain that in a contemporary world, understandings of peace vary from country to country and within different cultural contexts. Agreeing on the notion which states that peace is a positive concept implies that it is much more than absence of war. Peace can be defined at different levels: from the international level, micro level and intercultural level. The international level defines peace as an absence of war and also a balance of forces. This is a politically dominated and motivated phenomenon which uses these two factors as benchmarks for the prevalence of peace. The micro level perspective of peace implies managing interpersonal relations without violence. It is concerned with sharing material resources and also ensuring justice, and political and economic freedom, and establishing a holistic system of peace that focuses on unity and diversity. The other form of peace, known as intercultural peace, is the harmonious relationship among differing religions and ethnic groups. All in all, living peacefully is a comprehensive state, manifested by guaranteeing freedom of expression and cultural diversity, as well as dealing with democratic principles and creating solidarity.

These different perspectives of defining and understanding peace offer insight into seeing peace from different angles and classifying it in different types. The questions that come to one's mind after going through these differences of perspectives includes for instance the following: Can the absence of war or manifested conflict guarantee the prevalence of peace? What if there is no violence but something is not comfortable, or there is latent conflict? What if bottlenecks that lead to conflict do

potentially exist but have not yet manifested as conflict and/or violence? Such inquiries could be common and expected if a certain system, such as a nation or an institution for instance, is not in a state of violence and/or overt conflict within or outside its boundary. Additional issues can also be raised to know if there are some sorts of social inequality, injustice or discrimination. Such confusions are addressed by Galtung (2000) through classifying peace into the different dimensions of positive and negative peace. Positive peace reflects the social justice condition in which conflicts have been transformed creatively without resorting to violence whereas negative peace is the absence of violence (Galtung, 2000).

Similar to Galtung's definition, many researchers today (Cabezudo & Haavelsrud, 2013; Harris & Morrison, 2013; Johnson & Johnson, 2005b, 2010; Opotowet *et al.*, 2005; Ragland, 2014), consider peace not only as the prevention of violence but also as remission, respect, cooperation, tolerance to the beliefs, skin colours, ethnic and national identities of others, justice, harmony and equality.

To add more to the concept of positive and negative peace, Ragland (2014) cites the work of Reardon (1988) to explain the extent of both positive and negative peace. According to Reardon (1988 b:32), positive peace is connected to different significant factors of which one is human dignity:

Peace as a network of human relationships based on equity, mutuality, and the inherent worth of all persons might be interpreted as the manifestation of global justice. This concept of peace seems to be the one that is most characteristic of multicultural approaches to peace education that seek to develop appreciation of cultural differences and recognition of human dignity as the essential basis for human relations - interpersonal, social, and structural.

Reardon (1988 in Ragland, 2014:15) further suggests that negative and positive peace should not be separated, since negative peace is closely connected to the positive. The combination of negative and positive peace, which positive peace expresses, describes how violence, as intentional avoidable harm, diminishes human well-being:

In peace education, violence is considered to be avoidable, intentional harm, inflicted for a purpose or perceived advantage of the perpetrator or of those who, while not direct perpetrators, are, however, advantaged by the harm. The structural violence of unequal access to social benefits and resources is one example of such harm. To most forms of violence there are usually alternative non-violent means to achieve the ends sought by the perpetrators. Violence is not an inevitable or immutable element in human life and society, as has been asserted by scientists in the Seville Statement on Violence. (Reardon, 2011).

2.5 THE CULTURE OF PEACE

The concept of the culture of peace was formulated in 1989, with the necessity of building up a new vision of peace, through the development of a new culture, specifically oriented to and based upon the universal values of respect for life, freedom, justice and solidarity. It is defined as consisting “of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society” (Guetta, 2013:170-171). Furthermore, the culture of peace also promotes tolerance and endeavours to prevent conflict, facing the generating causes and individualising possible solutions, where everyone is a main character, where everyone is on the same level for the discussion and legitimacy, and where communication is supported and inspired by dialogue, negotiation and meditation (Ibid).

According to the National Open University of Nigeria (NOUN) (2010:75), a culture of peace is built from values, attitudes, behaviours and ways of life based on non-violence, human rights, equality of sexes, appreciation of cultural diversity and respect for others. In a culture of peace, power grows from participation, dialogue and cooperation. A culture of peace rejects violence in all its forms, including war and the culture of war. It replaces domination and exploitation by the strong over the weak with fairness through respect for rights of everyone both economically and

politically. This movement has brought together the rich diversity of lives in an atmosphere that is marked by intercultural understanding, tolerance and solidarity. When necessary issues like xenophobia, and racism, for example, are resolved through non-violence, it means a solution without a war or in violent conflict.

The Resolution 23/243 of the 1999 United Nations Educational, Scientific and Cultural Organization (UNESCO) General Assembly defined the culture of peace as a set of values, attitudes, traditions and modes of behaviour and ways of life based on:

- a) respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;
- b) full respect for and promotion of all human rights and fundamental freedoms;
- c) commitment to peaceful settlement of conflicts;
- d) respect for and promotion of the right to development;
- e) respect for the promotion of equal rights of and opportunities for women and men;
- f) respect for the promotion of the rights of everyone to freedom of expression, opinion and information; and
- g) adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace (Fountain, 1994:23).

The culture of peace can be supported by a stronger educational commitment that is activated in the first place through the revision of scholastic curricula, the promotion of values of quality, attitudes and behaviours appropriate and coherent with the development of the culture of peace action. This needs to include the pacific resolution of conflicts, dialogue, the building of a participative consent and non-violence in social actions. All of this is strictly linked to the promotion of sustainable economic and social development, reducing poverty and social inequality and fostering the conditions for security, guaranteed both for people's lives and the recognition of their different longings and needs. In particular here, the reference is to

the necessity of intervening with specific means towards groups with special needs (Guetta, 2013:71).

Thus, peace education is an ingredient of the culture of peace. Establishing a culture of peace without education for peace would be a very difficult task, if not an impossible one. Oueijan and Tannous, (2011:34) state that a culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflict constructively, know and live by international standards of human rights, gender and racial equality, appreciate cultural diversity and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace. Again, the above quote shows that education has become one of the most important means to establish a culture of peace. However, if only knowledge remains its aim, it will not provide learners with the opportunity to bond with human beings around the globe (Ibid).

Thus, “the most significant way of promoting a culture of peace is through peace education. Peace education needs to be accepted in all parts of the world, in all societies and countries as an essential element in creating a culture of peace” (Castro & Galace, 2008: viii, in Oueijan & Tannous, 2011:36).

2.6 PEACE EDUCATION

As peace is relatively defined in different contexts, the notion and implementation of peace education also has various understandings. This part of the discussion tries to see these differences and as well as create a platform for understanding peace education. Moreover, it deals with the purpose of peace education and attempts to show the middle or common ground of its purpose. It also provides the background and the evolution of peace education, citing prominent scholars who exerted their efforts in introducing peace education and describing their contributions. This section provides a better insight into peace education in the contemporary world in general, and higher learning institutions in particular.

2.6.1 Conceptualising Peace Education

As with the definition of peace, defining peace education is not uniform. Harris and Morrison (2013) contend that there is no universal definition of peace education. It is therefore a generic term that subsumes various kinds of education amongst which include nuclear age education, bomb education and disarmament education. Peace education, to other scholars, includes education for international understanding, political education and global education. The purpose of education is generally for the promotion and development of consciousness of the world which enables people to work as global citizens through changing the current mode of thought and human condition and structures (Chelule, 2014:2).

Understanding peace education after defining peace is significant because the 'why' of peace education provides the rationale. The basic rationale for thinking about and launching peace education is associated with the increasing violent acts in general throughout the world and particularly the recent prevalence of similar acts between students at schools in parallel with the social life. Hence, in recent years, 'peace education' has started to attract the attention of researchers conducting studies to prevent student violence at schools (Sagkal, Turnuk & Totain, and 2012:1454).

Generally speaking, peace education may be perceived as a positive practice and notion. This may be because the phrase contains positive elements: peace and education. However, positive things by themselves may not be formalised and get implemented in any system because implementing a certain plan has its own cost implication and requires a management process from planning to monitoring and evaluation. Thus, it is preferable to formally create some level of obligation by for instance, underpinning it with a certain policy or convention issued from a powerful and legal body. In this regard, peace education becomes recognised as part of an education system in universal bodies like the United Nations (UN). One of the UN wings which deals with education, United Nations Children's and Education Fund (UNICEF), has duly recognised peace education as a significant approach for achieving specific targets. Accordingly, the UNICEF perspective defines peace education as:

A process of promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural to resolve conflict peacefully and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Fountain, 1994:1).

The conceptual definition has strong rationale originating from different sources. One of these is the 1999 Convention on the Rights of the Child that enforces all member countries to abide to it supported by a particular rationale. It states that the education delivered for the child should prepare children for “a responsible life in a free society in the spirit of understanding peace, tolerance, equality of sexes and friendship among all peoples.” (UN Convention on the Rights of the Child, 1990:9). The convention declares that children should be well inculcated and cultivated towards the well-being of the society in which they will survive and work in the future through a spirit of peace and tolerance along with other values. Peace education then is paramount in creating such a generation. This rationale is a driving factor for formalising and empowering peace education in the education system. In addition, peace education was also mandated by the 1990 World Declaration on *Education for All* (EFA). The declaration states that every person in this world should benefit from all opportunities offered in education. However, in the course of taking advantage of these opportunities and satisfying their needs, individuals are empowered to shoulder responsibilities of being tolerant towards political and religious systems that differ from their own, and work for international peace and solidarity in an interdependent world (Hallak,1991). This declaration is further rationale for peace education. The essential learning tools such as literacy, oral expression and numeracy and the basic learning skills such as knowledge, skills, values and attitudes contribute profoundly for survival, development of capacity building and work with dignity, to actively participate in development and political issues and for the betterment of life and continual learning. However, all require tolerance and peaceful actions, which implies that all acquisitions of knowledge and skills cannot be fully recognised as meeting the targets of education, unless individuals react in a tolerable and peaceful manner in

surviving and working in their respective societies; this is highly possible through peace education.

As the definition of peace is not uniform, so too is the definition of peace education. It is controversial and its meaning differs between people. The variation in meaning is viewed in a continuum where one extreme considers it as a political agenda and the other one perceives it differently. In this connection, Wintersteiner (2015:15) explains that “it is an essential question for any peace education (as well as for peace research in general) which term and thus which concept of peace is used”. Thus, peace education is found to be a difficult concept to accurately and comprehensively define, which has resulted in various definitions of the concept. The following definitions provide the differing perspectives of peace education.

Abebe, Gbesso and Nywalo, (2006:14) define peace education as “a unifying and comprehensive concept that seeks to promote a holistic view of education”. However, the scholars fully admit that the relevance of peace education is inextricable and is highly reliant on a specific context, taking into account cultural and spiritual values together with universal human values (Ibid). They emphasise that peace education delivery should address the specific context and serve as a local solution, keeping in mind all universal elements, which are common ground. According to the Hague Appeal (2005:19-20), a peaceful future cannot be created or facilitated only in the absence of open hostilities, or in other words, existence of negative peace. Peace making or developing a real peaceful situation requires securing durable and positive peace. This involves a dynamic social process where justice, equity and respect for human rights are maximised, and violence, both physical and structural is minimised. This is possible through comprehensive peace education, which is deep rooted and value-based on non-violence and social justice. The facilitation of such education prepares learners in achieving the required change. Learners are encouraged to resolve problems through a non-violent peace-oriented culture.

Hence, to have a deeper understanding of peace education, it is vital to investigate the views of some scholars. The views of these scholars, briefly discussed below, can be classified broadly into two categories. The first category constitutes the

development of peace education and the major thinkers and the other category shows the contemporary scholars

2.6.2 Evolution of Peace Education and the Major Thinkers

Cognisant of the differing approaches and understandings of peace education, the development of peace education is summarised below. The evolution of peace education was progressive and aimed at achieving certain goals. The evolution illustrates that there was a dynamic shift from an advocacy of human dignity to a religious approach. The pioneers of peace education were prominent individuals as well as religious leaders and from the Christianity point of view, Jesus Christ. Chelule (2014:176-177) explains that the history and evolution of peace education has its roots in the Biblical days of the Old Testament teachings of Moses, Jesus Christ and other religious figures. In Europe, peace education is found in the works of the Czech educator Comenius (1642) through universal sharing of knowledge. Serious attention was given to peace education by the Americans after the American Civil War. In many countries, after World War I, peace education was lobbied through education for international understanding of varying cultures and politics, though the degree programmes had not been started. Later on, in 1948, the Manchester Liberal Arts College in Indiana became the first to deliver a peace studies academic programme sponsored by the Brethren Church.

In the 1980s, as a result of nuclear threat, many colleges offered peace studies. Very recently, after the Cold War, the peace studies courses, which focus on international politics, made a paradigm shift to local emerging issues like structural and civil violence, as well as international, national and individual security and a shift from negative peace to positive peace. Currently, peace education is offered in many universities and the United Nations has a University of Peace in Costa Rica, Central America with an African Regional Office in Ethiopia. Gradually, a shift was made to use peace education as a violence-prevention mechanism and ultimately to institutionalise peace education at the United Nations level. The evolution and development illustrate that peace education is a vital tool for addressing specific aspects created in different times: recognition of human dignity, fulfilling religious commitments, and as well preventing violence.

In its current sense, peace education is recognised as a field that serves a much broader constituency than the narrow confines of academia. It has two approaches where one of the approaches focuses on preventing or overcoming the negative consequences that could come in the absence of peace and the other one deals with taking everyday actions so positively and with kindness, to support conditions for peace (Adams, 2013:219).

Today, we are in the midst of transition with the shift of paradigms and conceptual frameworks for defining peace from its political roots and legalistic orientations to a trans-disciplinary field of study. The term 'peace education' now more popularly applies to education at the K-12 levels (kindergarten/primary-elementary-middle-high school) as known in the United States (US) of schooling, and the education and training of teachers in peace studies education. Infusing peace education into core curricula in schooling is injecting democratic ideals into both subject matter content and pedagogical practice (Adams, 2013:217).

However, there is also another side of peace education that represents the positive side which stresses supporting conditions for peace, happiness, compassion, respectfulness, equality, freedom and generally well-being of humanity and the world as a whole (Ibid). Gradually, in the modern world, especially after World War I, scholars began to indicate the dangers of war and prominent scholars like Dewey in America taught students about humanity in order to promote peaceful social progress (Harris, 2003:16-17).

Peace studies became a serious academic subject after World War II. The threat of nuclear war throughout the Cold War encouraged more scholars to devote their studies to create sustainable peace. The focal areas are minimising masculine aggression, domestic violence, and militarism while other areas involved showing empathy and care, critical thinking and democratic pedagogy (Teachers without Borders, 2017).

This practice continued with a different approach that was viewed from a different perspective and since the 1990s, peace education has focused on both positive and negative peace, and local or global peace. The argument of scholars is that the

content and emphasis of a given peace education programme depends to a large extent on where it is taught because some programmes may focus primarily on positive peace, while others may address negative peace (Teachers without Borders, 2017).

The major thinkers in the evolution of peace education are John Dewey, Maria Montessori and Paulo Freire.

- a. John Dewey believed that education promoting peace and democracy was a solution for various problems encountered in society. In the aftermath of World War I, the focus of education was promoting peace. Peace education, according to Dewey, focuses on teaching history and geography in order to create consciousness about the various cultures and their similarities (Howlett, 2008). This implies that regular education, which develops knowledge, skills and attitudes, cannot alone help in creating harmony in society. However, peace education can broaden the insight of individuals and build the conceptual skills which makes them tolerant and peace loving.
- b. Maria Montessori's centre of philosophy is peace because she believed in tolerance. Thus, the very purpose of peace education is to bring about positive peace rather than simply stopping wars or prevailing negative peace (Howlett, 2008). Positive peace incorporates the values that are important to humanity, such as justice and harmony and "inherent in the very meaning of the word peace is the positive notion of constructive social reform" (Duckworth, 2008: 58). Guetta (2013:167-168) explains that the first educator reflecting on peace education was Maria Montessori in her book *Education for a New World* (1946) where she wrote: "Preventing conflicts is the work of politics; establishing peace is the work of peace education which considers the necessity to define peace values. Respecting the dignity of humans is the fundamental value on which many other values are built. The essential importance of peace involves children, adolescents, and also adults, learning to appreciate peace as one of the fundamental values in their own lives and in humankind's development".

- c. Paulo Freire substantially advocated peace education as a transformative practice. His ideas contribute to improve the student-teacher relationship and to use peace education as a tool for social change (Howlett, 2008).

These three thinkers have extensively dealt with peace education and their contributions have become a springboard for contemporary practice in the field. They have common ideas despite the peculiarities they manifest. These common ideas focus on the concept of teachers playing dual roles as learners of a new practice (from the interaction) and teachers of delivering lessons. The other common issue is that of creativity, imagination and critical thinking to apply skills learned in the classroom to solve real-life problems like conflict resolution. In addition to the above discussed issues, there are also contemporary scholars who have contributed towards peace education. They are briefly introduced in the section below.

- a. Betty Reardon considers peace education as a critical, reflective process of educating and learning for global transformation based on values (human dignity). Reardon's conception of justice is rooted in human well-being, freedom from violence, ecological balance, and universal human dignity. She further argues that peace education represents the operationalization of a conception of justice as rooted in the newly emerging capabilities approach (Ragland, 2014)
- b. Harris and Morrison's peace education perspective stresses that it is both a philosophy and a process that involves skills including listening, reflection, problem solving, cooperation and conflict resolution. They also look at it as a process that empowers people with knowledge, skills and attitude to create a world where conflicts are solved non-violently in order to build a sustainable environment (Harris & Morrison, 2013:43).

2.7 GOALS OF PEACE EDUCATION

Violent acts between people are gradually seen to be increasing in social life. Based on diverse sources from the printed and visual press along with research data (Dilekmen, Ada, & Alver, 2011), it can be stated that violent acts between students at schools and higher education have also increased in recent years in parallel with the

social life. Thus, peace education is becoming a fundamental necessity more than ever before and ensuring it in a sustainable manner is paramount.

In this connection, it is vital to understand that we are at a critical point in history in that our survival demands the resolution of problems encountered in the world due to aggravated and dysfunctional conflict. Approaches to solve the problems are abundant, but by and large, the root of these problems are related to human consciousness, world view and culture. There are so many factors that affect our consciousness, with education or formal schooling being a key factor that shapes the mind of human beings. Therefore, the goal of peace education is to change the consciousness of learners or any target group. Accordingly, Harris and Morrison (2013) have identified goals for peace education which consider the comprehensive definition of peace and peace education:

- a. The appreciation of the richness of the concepts of peace which bring stability and tranquillity;
- b. The prevalence of peace education which addresses fears and brings enjoyment of the fruits of stability by resolving conflict caused by instability, long-term conflict and other inconveniences; and
- c. The provision of information about human security. The essence of peace and its pros and cons are all informed in peace education and people are much more aware about the status quo and the aspired situations without any form of scarcity of information and professional analysis in peace education;
- d. The creation of intercultural understanding by addressing of the causes of conflict, intercultural diversity, thus, laying foundation to create a better platform is the other goal of peace education;
- e. The teaching of peace education as a process, rather than as an event. This goal makes peace education a set of activities that complement each other and entertain feedback;
- f. The development of social justice, a closely related issue with peace and peace education, as its absence is likely to cause a threat for peace. Thus, peace education aims to create a link between peace and social justice in order to create positive peace;

- g. The stimulation of a respect for life by creating responsible citizenship across any setting, nation, region or system;
- h. The non-violent management of conflicts conducted in a civilised manner, understanding that such long lasting and neutral solutions can sustain peace (Ibid).

2.8 PECULIAR CHARACTERISTICS OF PEACE EDUCATION

Cognisant of the fact that peace education has various forms, there are basic and peculiar characteristics that support and complement these definitions. Hence, understanding the characteristics help in establishing deeper knowledge and the significance of peace education with specific purposes of managing conflict.

Ragland (2014) cites Reardon's (1988, 2011) position on peace education which is normative, containing standard elements and at any cost, is never value-free. It has a central value judgement system recognising human dignity irrespective of gender, age, race, colour, class religion or socio-economics. On the other hand, the definition of peace education, according to UNICEF (1999), confirms that it is value-oriented in addition to the other learning domains. Harris and Morrison (2013:18) reinforce this feature and assert that peace education should give more priority and respect for all living things, indicating that most importantly, peace education is value-oriented. Acquiring knowledge and skills can create academics and skilful individuals but it cannot help in applying peace education alone, unless it is value-driven.

The acquisition of value in peace education alone cannot establish its feature but it is also characterised as a problem-centred instrument. Specifically, this characteristic focuses on solving problems that are related to violence that is organised, structural, political, cultural and environmental. Harber and Sakade (2009) explain that peace education does not only deal with violent conflicts but also solves problems in peaceful ways and works on improving human relationships. Both positions draw on the ideas of Galtung (2000) and the other subsequent scholars like Harris and Morrison (2013), who refer to positive and negative peace. In this regard, solving problems peacefully and improving human relationships is a matter of creating positive peace that works on creating a pattern of co-operation and integration

among people with the absence of both physical violence and injustice, achieved through co-relationships.

Peace education is also generally characterised as multi-disciplinary which includes various disciplines such as peace studies, social justice, economic well-being, political participation, conflict resolution, human rights and concern for the environment (Adams, 2013:235), illustrating the comprehensiveness of peace education.

In this connection, Reardon argues that peace education is a holistic and multidisciplinary approach that links theory and action. It highly emphasises the application of all that is acquired in peace education programmes. The application of the theories is paramount and mandatory for personal, structural and cultural transformation (Reardon, 1988 in Ragland, 2014). The idea of the integration of theory and practice is a fundamental characteristic and is further reinforced by Harber and Sakade, (2009:6) who argue that in promoting the awareness of conflicts, the conceptualisation of peace (knowledge and attitude) should be followed by providing people with the means (tools and skills) to handle conflicts without hurting people, thus finding peaceful ways of solving problems. Harris and Morrison (2003 in Harber & Sakade, 2009:6) describe it as peace education to provide alternative strategies to violence in difficult situations.

Additionally, peace education requires supportive, democratic and reciprocal relationships among teachers and learners: we all learn and we all teach, we share power, and we support development for all, rather than a few. Peace education requires educators not simply to teach conflict resolution skills to students, but also to share power with students and to engage them in creating what Freire called “a world in which it is easier to love” (Diazganados *et al.*, 2014:5).

Due to the fact that peace education encompasses a wider scope of definitions, the scope of peace education has become so comprehensive that it covers an area of educating for peace, critical peace education, disarmament education, human rights education, global education, multicultural education, gender and peace education, environmental education, and conflict resolution education. Each type of peace

education has its own peculiar objective to address. The scope varies as the different contexts vary. Thus, it is recognised as a broad field of study rather than a specific issue focusing on a narrow situation.

A discussion of the characteristics of peace education could not portray the whole picture without mentioning empathy skills. In the case of resolving conflicts, for instance, transforming interpersonal conflicts by peaceful methods and conflict resolution methods skills, is paramount. It is then thought that the implementation of peace education programmes at educational institutions will enable the spreading of interpersonal, intergroup and international peace in the long term. To achieve this goal, the development of empathy skills is essential as without it, peace education cannot hold true (Sagkalet *et al.*, 2012:1456).

Harris and Morrison (2013) emphasise that peace education includes gaining self-respect and acceptance and the development of skills such as critical thinking, communication, empathy and ethics. Hence, ethics is a very important feature of peace education because empathy is generally defined as the affective response process of individuals in consistency with the experienced situation (Eisenberg & Strayer, 1987; Hoffman, 2000). Hence, such a feature is found to be peculiar to peace education. Peace education manifests its characteristics of integrating theory into practice. According to Diazgranados *et al.*, (2014:153), peace education is characterised by integrating theory into practice through a process of three steps which starts from the theory in which the ideology or the contents of peace education are presented. The second step is the application which transforms theory into practice through different activities. The final step is the reflection part that checks how the learning can be used in context (Diazgranados *et al.*, 2014).

Peace education is seen as a pedagogical activity with some key pedagogical principles. According to Hufstader (2007:303-304), there are well recognised pedagogical principles which form the characteristics of peace education. They are:

- a) holism that indicates the interrelationship and multi-dimensionalism for issues;
- b) value formation principles, which consider that all types of education are not value free and apparently peace education cannot be an exception;

- c) dialogue oriented, which enables the cultivation and as well as the creation of a horizontal teacher-learner relationship in order to learn from each other; and
- d) critically empowering, as learners develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace.

To sum up, peace education, in essence, is seen as equipping target groups with the required knowledge, skills and capacities to realise effective, positive, social changes in their respective environment in particular, and the world in general.

2.9 PEACE EDUCATION AND CONFLICT RESOLUTION

According to Albert and Albert (2011:2), peace education is a conflict prevention method that describes the contribution of education to peace building. The term refers to all activities that promote the knowledge, skills and attitudes that will allow people of all ages, and at all levels, to develop the behaviour changes that can prevent the occurrence of conflict, resolve conflict peacefully, or create the social conditions conducive to peace. The goals of this kind of education are to construct a fair and democratic society, to discourage hegemonic tendencies and youth militancy and to seek cooperation, whether local or international, through learning from each other instead of sticking to compromises that ultimately do little good. Peace education has to do with the promotion of cooperation between citizens and states, on a voluntary basis, in a variety of fields linked to education and culture, including human rights. It has to do with showing respect for cultural diversity, eliminating prejudice, and emphasising positive and mutual influence between different ethnic and religious groups (Ibid).

According to Harris (2003:9 in Demir, 2013:1739), peace education aims to improve behaviours and knowledge necessary to form a secure world and a supportive environment. The main purpose of peace education is to grow the skill to think critically, analytically, and analogically. Implementing peace education during pre-school and school years supports children's cognitive, affective, and behavioural development and is the only way to reduce a conflict-based solution tradition, which helps with the socialisation of students (Auer, 2002:72 in Demir, 2013:1740).

The consideration of peace education for conflict resolution is a more viable means which escalates from behavioural change into a more tangible position. In this case, peace education serves as building a democratic society, tolerating cultural diversity and showing mutual respect for different culture, ethnic and religious groups.

2.10 PEACE EDUCATION AND CONFLICT TRANSFORMATION

Scholars such as Gbesso (2006 in Akurut, 2011:18) define peace education as an insight to consciousness and to action for the elimination of all forms of violence: direct, indirect and structural based on a multidisciplinary content with skills and values universally acknowledged and shared. In addition, peace education offers conflict management and dispute resolution skills such as mediation together with awareness of social and ecological responsibilities. In this connection, Maiese (2005 in Akurut, 2011:18) suggests the advancement of graduate and post-graduate curricula in conflict resolution and dispute management to tackle conflict.

Castro and Galace (2008 in Oueijan & Joseph, 2011:48) state that peace education, or an education that promotes a culture of peace, is essentially transformative. It cultivates the knowledge base, skills, attitudes and values that seek to transform people's mindsets, attitudes and behaviours that, in the first place, have either created or exacerbated violent conflicts. It seeks the transformation by building awareness and understanding, developing concern and challenging personal and social action that will enable people to live, relate and create conditions and systems that actualise non-violence, justice, environmental care and other peace values.

There is a consensus, however, that peace education includes conflict management, communication diversity, self-esteem and environmental awareness. It is generally agreed that peace education fosters change, which makes the world more human and a place worth living in. It eradicates injustices, inequality, prejudices, intolerance, and abuse of human rights, environmental destruction, violent conflict and war. It also reflects the political as well as societal economic agenda prevalent in the society by challenging the present evils committed (Jabbour, 2013). Similarly, peace education involves conflict transformation, human rights and disarmament, democracy, governance and sustainable development education, to mention but a few. For it to

be effective, peace education should address the current conflict and its causes in general, both at the micro level of personal life and the macro level of political interaction (Akurut, 2011:48). In the practical sense, peace education involves a highly structured understanding for peace values such as non-violence, social justice, tolerance for other groups (cultural, religious) and responsibility for a humane future (Ibid).

2.11 CHALLENGES OF PEACE EDUCATION

Peace education is significant in many areas of education, as discussed above. However, such significant programmes are not implemented with ease without challenges. The challenges are multi-faceted and unless overcome, can cause numerous problems. Peace education in regions of intractable conflict, for instance, according to Salomon and Cairns (2015) is often carried out in socio-political contexts that essentially negate the messages of such programmes and which are sometimes described as subversive activities during ongoing intractable conflict (Minow, 2002 in Salomon, 2015). Such challenges are complicated because they are politically and ideologically motivated. However, beyond opposing political reasons, there are also other factors that challenge peace education: contradictory collective narratives, charged negative emotions, severe inequalities, and more (Salomon, 2006). The challenges are not limited to these only but rather extend to other types of challenges. One of the challenges is the need to create a societal 'ripple effect' whereby the impact of peace education programmes spread to wider social circles of non-programme participants. Our world has undergone several threatening conflicts in terms of war, deploying huge amount of resources and affecting millions of people. After many cycles of conflicts, a further source of conflict became evident as the Cold War. However, the end of the Cold War was realised at the beginning of the 1990s with a breakthrough affecting the whole world positively. According to a report submitted on the development of the culture of peace and non-violence by Frederico (2011), the UN introduced a paradigm shift in the launching of the Culture of Peace, a new global societal movement that declares that all people deserve to live a peaceful life and should respect all forms of life in the world.

In this declaration, the UN called for the promotion of a culture of peace. This promotion urges the process of educating people to enable them as those who perceive themselves as peaceful individuals inculcated with norms that emphasise cooperation and the resolution of conflicts through dialogue, negotiation and non-violence. This transformation basically has two issues: one concerned with producing youngsters who are to be reinforced as peace-supporting adults (Oppenheimer, 2009) and the other one is the creation and building of a more peaceful society. Hence, this can be achieved ...

When citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace (Hague Appeal, 1999:6.)

Apparently, the idea is to educate individuals in order to, at the end, create a society that appreciates peace and acts peacefully. Harris and Morrison (2013) confirm this stating that peace education begins with each individual and progresses into broader issues of the world at large. Peace education involves taking on values, attitudes and behaviours that allow a person to be in harmony with self, others, and their environment. It embodies both the philosophy and the process (skills) of the pedagogical efforts to create a better world (Morrison, Austad & Cota, 2011:177). The challenge of peace education thus is a ripple effect. The first issue is related to the psychological querying: To what extent is the ripple effect a result of the potency of peace education programmes? What mechanisms underlie the education programmes? and What conditions facilitate or hinder their creation? It also asks if the mechanisms and conditions are more or less similar to the ones observed in less conflicted contexts.

The second issue is how ripple effects can be created, facilitated and sustained and to distinguish between the short- and long-term ripple effects. The short-term effects may be attained through extended contact, but if not reinforced by sustained peace education, it is short-lived. However, this does not guarantee the attainment of a

longer ripple effect without top-down political changes. A further challenge found in peace education is increasing the endurance of desired programme effects, which is concerned with the required attitudinal change, as peace education has a positive, albeit differential impact on programme participants' attitude, prejudices and desires (Salomon, 2004; Smith, 1999 in Salomon, 2011:50). The problem thus is observed when measured right after the completion of such programmes. The effects are low and if they are not reinforced, they are reversed because of weak sustainability (Kupermintz & Salomon, 2005 in Salomon, 2011:50).

One factor that seems to contribute to the sustainability of peace educational effects is the affective component, the arousal of positive affect and empathy *vis-à-vis* the adversary (Schimmel, 2009; Stephan, 2008 in Salomon, 2011:51). Attitude change is a strong instrument for reinforcing the attainment of peace education programmes requiring depth of attitudinal and perceptual change. Hence, the deeper the change, the more durable it would be. However, it cannot be easily attained and sustained with short-term programmes. Intra-individual changes of cognition and emotions may not address the kinds of change that peace education desires (ibid). It seems straightforward to combine individual and social support but it remains a paradox. Even though social support may be a necessary condition for sustaining peace education programmes, social context is coloured by conflict-related ethos that contradicts the very message of peace education (Magal, 2009).

A further issue is the need for diverse programmes, given the differences amongst group needs and the role those needs play in the conflict. Most of the elements and approaches of peace education programmes are similar for all sides of a conflict (Mania *et al.*, 2009). This uniformity is caused by the similarity of the processes of reconciliation, mutual understanding, humanisation, and empathy for all involved, regardless of whether they are the majority or minority, winner or loser. However, few programmes have been administered uniformly, as research has shown (Yablon, 2007).

Gallagher (2007) explains that cultural contexts, different needs, conflicting narratives and expectations, and opposing political agendas affect what each side brings to and takes from a programme, and thus one size definitely does not fit all. Such

distinctions require a differential approach to peace education. This surely is a challenge of designing a sort of formula in light of these different programmes and psychological principles.

A further issue is the need to find ways to bridge the gap that divides the cultivation of desired general dispositions, principles and values and their application in specific situations where competing motivations are dominant. Questions are raised about the value of peace education while the potential of conflict is in full force. In line with this, Rosen and Zehngut (2009) argue on how effectively general abilities, dispositions, and values are be applied in highly specific situations, the extent a group complies with the other group which has a different view and whether victims are willing to show tolerance to their aggressors. Such challenges apparently can be solved by cultivating general abilities, dispositions, principles and values. But the challenge that remains is to make them more accessible whenever these dispositions, principles, and values are required to serve as elements or driving forces of peace education.

Harris and Morrison (2013: 46-47) explain that challenges of peace education can be described in different aspects. The common challenge that peace education faces is that some are unable to distinguish it as either information or propaganda. The controversial nature of the language makes it challenging as well as its long-term nature because it requires the patience of passing through years to come to fruition. The emotions and differing attitudes and values and their effects on violence as well as the evaluation of peace education, show its important evolution (ibid).

In line with this, peace education has, from a general point of view, three major challenges to face: recognition at a political level, a deeper connection with the discourses of the academic world and integration in an international/global peace movement. Recognition at a political level means two things: first, that peace education be recognised as an indispensable part of any education at all levels, be integrated into the formal school system, and that funds are provided for academic peace education research and teacher training; second, that peace education be recognised (and used) as a tool to overcome war and group violence, as an important resource for achieving lasting peace. This, in turn, requires a better

integration of peace education approaches into the discourses of peace research on one hand, and educational research on the other, and vice versa. Peace education has always been more than just peace activism and must develop its own academic standards. This again would also improve the capacity of peace educators to support their fellow educators as well as the peace movement professionally (Wintersteiner, 2015).

Conflict transformation aims at achieving positive peace. It does not only aim to end violence and change negative relationships between the conflicting parties but also to change the political, social or economic structures that cause such negative relationships. Conflict transformation is aimed at empowering people to become involved in non-violent change processes themselves, and to help build sustainable conditions for peace and justice.

2.12 OVERVIEW OF CONFLICT

This section provides the scenario of conflict before dealing with other related discussions such as its nature, causes and types.

The history of human beings is not devoid of conflict and hence, conflict between human beings is as old as the history of mankind, existing in all human relationships. Accordingly, Johns (1988 in Broni, 2012:66) states that conflict is natural and, in many ways, inevitable because of the natural tendency in almost every human person to presume that their way of thinking and doing things is not only the best, but also the only right way. The matter becomes more routine, especially in complex social structures like modern societies, where a vast number of people with different individual backgrounds, needs, and different goals live closely together. It is visible and pervasive in almost everyday situations: at work, in school and at home and may come from any quarters (Ibid).

Due to the fact that conflict exists in human interaction, people have been interested in the study of conflict since ancient times. In the early part of the 19th century, the study of conflict gathered new momentum and the investigation of conflict was seen from different perspectives within different academic disciplines. Scientists like

Darwin, Marx, and Freud gave this matter their undivided attention (Pruitt & Kim 2004:7 in Wachter, 2010:19).

Thus, there are no disagreements that conflict is an ever-present phenomenon. However, a unanimous definition of conflict is not available and it is defined in various forms by various scholars. According to Hellriegel and Slocum (2007 in Koklu, 2012:4), one of the important reasons for not having similar understandings is that conflicts occur in various situations and levels (between individuals, in groups, between groups, between personality, rules and norms) and with different intensity. Though the term conflict has no single or clearly defined understanding, the general agreement lies within those two aspects which are the basic elements of conflict: divergent views and the incompatibility of those views (Majola, 2013:15).

Thus, various scholars understand conflict as an inevitable situation, a difference of perception, and a result of incompatibility and differences. The views reflected by some scholars are presented below.

2.12.1 Inevitability of Conflict

The history of conflict with human beings is well understood by the contemporary world. Conflict is then recognised as an inevitable and natural situation. Its inevitability is not questionable. According to Oladitan, Ajibua, and Ajayi (2014:39), conflict is an inevitable and natural part of human existence and a permanent phenomenon in any organisation. Likewise, most educational institutions have also witnessed conflict as a result of its being inherent in human nature whenever goals and aspirations differ. Conflict is inevitable in any organisation because individuals have differences in their opinions, beliefs and priorities. The inevitability of conflict in organisations is visible because organisational managers are obliged to take on conflict resolution as one of their core duties. Organisational leaders thus, need to develop an advanced skill of conflict management and resolution because resolving conflict is mandatory. Williams (2011:47) states that in large as well as small organisations, conflict between organisational members is usually frequent and certainly inevitable at some time or another. Managers have reported that they spend 20 percent of time dealing with some form of interpersonal conflict. These elements

are ingredients of one's perception which is also a significant factor for conflict. Thus, the issue of inevitability is not a problem, but the issue is rather how to handle it (Mayer, 2012:3). One of the reasons for its inevitability is the varied perception of people in organisations and thus, conflict is also viewed as a difference in perception.

2.12.2 Conflict as a Perception

According to Robbins and Judge (2014:240), conflict is a matter of perception. They justify this statement by explaining that if no one is aware of a conflict, then it is generally agreed that no conflict exists.

Beyond understanding conflict from a point of view, it is argued that there are also other dimensions like understanding conflict as a feeling and also as an action. Therefore, conflict can be understood in different dimensions. According to Mayer (2012:4), one of the dimensions is perception because one's belief or understanding as well as needs, interests, wants or values are incompatible with others. The other is feeling because conflict is experienced as an emotional reaction to a situation or interaction where conflict is described in terms of how the individual is feeling (angry, upset, scared and so on). A further dimension is looking at it from an action point of view provided that people take actions to express their feelings, articulate their perceptions and get to fulfil their needs (Ibid). Hence, the difference of perception leads to incompatibility of cognition, emotions and actions that result in conflict.

2.12.3 Conflict, Incompatibility and Differences

When there is incompatibility of goals, conflict is inevitable. This incompatibility, which is the origin of conflict itself, takes place because individuals have different perceptions or due to the existence of some sort of disagreements (Ageng'a & Simatwa, 2011:2). The incompatibility of goals creates a difference in cognition and one party believes that the other party's behaviour prevents them from achieving their goal. Moreover, such a phenomenon is an associated point of conflict because there could not be consensus and uniformity in all matters. Conflict is consequently defined as a situation in which people are aware that their own wishes are incompatible with the wishes of others or when people become frustrated in their

efforts to achieve important goals (Forrester, 2013:2). As a result, conflict is activated through human interaction in the context of incompatible ends and where one's ability to satisfy needs or ends depending on the choices, decisions and behaviour of others (Etim & Okey, 2013:19).

Despite the fact that incompatibility is a cause of conflict, conflict does not take place only due to the incompatibility but because of the failure to handle it. Mayer (2012:3) asserts this issue and explains that the incompatibility and inevitability of conflict do not matter but the inability of conflict handling is the paramount issue. Similarly, Etim and Okey (2013:18) argue that conflict involves a situation of incompatibility between two parties, and accordingly, a conflict situation is characterised by the inability of those concerned to iron out their differences and reach an agreement on issues of common interest.

Cognisant of the fact that conflict is pervasive in different environments and contexts, it is also observed in university systems. It could be described as all forms of opposition, disagreement, friction between two or more parties in the system, manifesting in the forms of arguments, protests, demonstrations, aggression and other destructive behaviours and is viewed as inevitable and a fact of life (Adeyemi & Ademilua, 2012:368). The focus of this study is to investigate such conflicts which are prevalent in the Addis Ababa University system.

It is therefore, possible to conclude that conflict is endemic to human relationships and societies, being the result of human interaction, an unavoidable concomitant of choices and decisions and an expression of the basic fact of human interdependence (Etim & Okey, 2013:19). In this connection, Anstey (2013:16) states that conflict is a normal part of human relationships that occurs in all human relationships. These relationships can be defined at international, national, community, industrial and interpersonal levels.

The notable point of conflict to be mentioned, according to Ménard, Brunet and Savoie (2011:309), is subtle and passive rather than overt and direct. Another view in relation to this is its appearance in a variety of forms which develops from simple to complex, from non-violent to violent depending on the gravity (Ageng'a & Simatwa,

2011:1076). However, it is impossible to conclude that it is only subtle and passive if conflict is complex and violent. In this connection, many view conflict as negative, and disagree that it could be beneficial considering it as an useful phenomenon (Anwar, Maitlo, Soomro & Shaikh, 2012). Conflict is seen as having two broad generalisations: a positive one and its opposite. Accordingly, Williams (2011:148) supports this position and argues that conflict has both a negative and positive effect. The following discussion then provides the two-fold nature of conflict referring to the proponent views.

2.13 NATURE OF CONFLICT

Even though there is no consensus on the definition of conflict, there are two opposite perspectives. Social views on conflict have shifted over time. Initially traditional and conservative arguments asserted that conflict is entirely harmful while contemporary arguments consider conflict as a positive vehicle for progressive change.

The early approach to conflict assumed all conflict was harmful and to be avoided. Conflict was viewed negatively and discussed with negative connotations such as violence, destruction and irrationality. It was used to magnify all dysfunctional outcomes that result from poor communication, lack of openness and trust between individuals in addition to the failure of manager's responsibility to the needs and aspirations of their members within the organisation (Robbins & Judge, 2014:241). On the other hand, the contemporary approach to conflict argues that all conflicts are not bad. Those that are supportive for the goal of a group or organisation are functional conflicts and the conflicts that hinder the performance of a group or organisation are dysfunctional conflicts (Ibid).

The consensus regarding the inevitability of conflict has resulted in these two transitions of thought and hence, the implications of conflict have both functional and dysfunctional effects on organisational life depending on how it is managed. Effective management of organisational conflict, it is suggested, depends on the quality of organisational leadership behaviour (Odetunde, 2013:1). Even though many people view conflict as an activity that is almost totally negative and has no redeeming

qualities, some consider it as dysfunctional, destructive, but at the same time, view it as a catalyst for change, creativity and production (Posigha & Oghuvwu, 2009 in Etim & Okey, 2013:2).

In this connection, Adomi and Sylvester (2006 in DiManna, 2012:27) believe that even though conflict has a negative side, it still has a role to play in helping organisations to maintain viability and increase the chances for survival. Moreover, Anstey (2013:17) states that despite the fact that conflict has negative consequences, it is not deniable that it is also a process for healthy group and intergroup relations. The violence, misperceptions, stereotypes and social crises can be good inputs for creativity, as long as it is handled properly. Simultaneously, it is also seen as an energiser and a capacity for problem solving, and unification of groups to give them identity and meaning and as well as create bonds with other groupings.

Even though conflicts are often perceived as negative, and as such must be addressed at all costs, there is evidence that conflict is not necessarily, or always negative. Conflict can be productive and in fact, become a necessary part of positive interpersonal relationships, creating problem-solving and group cohesiveness to enhance leadership and other positive aspects in organisations. In spite of the many negative connotations of conflict, (Broni, 2007; Tjosvold, 1997 in Broni 2012:67) some researchers argue that conflict is necessary for authentic involvement, empowerment and democracy. They also believe that conflict can be used to balance power, to improve communication, and to develop a foundation to manage differences. What makes conflict potentially dangerous is the fact that since a large number of people are unaware of how to identify it or deal with it when it initially occurs, it tends to be more recognisable mostly when its effects have escalated into destructive, sometimes irreparable levels (Ibid).

Further discussions are also forwarded from other authorities. Even though conflicts are often perceived as negative, and as such must be eradicated at all costs, there is evidence that conflict is not necessarily, always negative (Broni, 2007; Fillipo & De Waals, 2000 in Broni, 2012:2); conflict can be productive and in fact, become a

necessary part of positive interpersonal relationships, creating problem-solving and group cohesiveness to enhance leadership (Wilson, 2007 in Broni, 2012:2).

The above discussion indicates that conflict is basically classified into two opposing positions. The positive aspect is functional or constructive and the opposite is negative, dysfunctional or destructive. However, there are arguments which state that it is impossible to conclude that conflict is entirely positive or entirely negative. In this connection, according to Andersen (2006 in DiManna, 2011:27) the possibility of being entirely functional or dysfunctional is rare. Moreover, there is an argument against viewing conflict situations as necessarily reflecting opposing interests. Hence it is suggested that in every conflict there are both competitive and cooperative indications and conflict is defined as “incompatible activities, where one person’s actions interfere, obstruct, or in some way make the behaviour of another less effective” (Xenikou & Furnham, 2013:46). Thus, conflict is not the opposite of cooperation but there is cooperative potential inherent in almost every conflict.

Supportive to these authorities, there are similar arguments which indicate that the way the conflict is managed determines the position of the conflict as constructive or destructive (Rothwell, 2010). Thus, there is agreement that how a conflict is managed, determines whether the conflict is constructive or destructive. For instance, disturbed feelings and/or automatic responses to contain or escape distressed feelings often negate effective conflict management, and an unmanaged conflict can lead to dysfunction and disaster especially when people lack the skill to deal with it effectively (Singh, 2001 in Kaushik& Dhaka, 2010:1).

The following discussion then highlights the two broad categories of conflict which are functional and dysfunctional.

2.13.1 Functional/Constructive Conflict

The emergence of social systems and open systems theory considered conflict as legitimate, inevitable and a positive indicator of effective organisation management Cetin & Hacifazlioglo, 2004 in Kimencu, 2011:49). Systems thinking helps in identifying all (or as many as possible) significant elements related to conflict and

understanding the relationship between them. Systems thinking is a critical tool because it potentially challenges all positions in a conflict. It enables a shift in perspective that loosens stuck mindsets and creates the opportunity for collaboration and innovation.

Functional conflict, also called cognitive conflict (Amason & Schweiger, 1994 in Wallace, 2010:29), is best defined as conflict centred on a specific task or tasks. Such (functional) conflict, according to Rothwell (2010), deals with creating a long-lasting solution through cooperation, support and flexibility. Consequently, aggressive behaviours are replaced by assertiveness to draw solutions through cooperation rather than competition (Ibid). Accordingly, Anwar *et al.* (2012) argue that functional conflict is a type of conflict that supports the goals of the organisation and improves the performance. This type of conflict is constructive in nature.

Kowalski (2006 in Majola, 2013:31) asserts that functional conflict encourages open communication that prompts people to identify and then test their values and beliefs so that a coherent agenda for needed change can be pursued. Functional conflict is a sense of interdependence and goal congruence. In order to foster these conditions, a cooperative context should be cultivated in which there is mutual understanding and collaboration whereby communication is open and honest. According to Robbins and Judge (2014:246), conflict is an antidote for group thinking which challenges the status quo and furthers the creation of new ideas, as well as increasing the probability for the group to respond to change.

Thus, conflict has been argued to enhance creativity, increase rational decision-making, challenge old ideas, develop greater awareness to latent problems, and result in greater accuracy in re-framing issues. However, mismanaged conflicts can impair task effectiveness by retarding communication, reducing group cohesiveness, and causing in-fights among members (Kimencu, 2011:49),

It is now accepted that though the consequences of conflict can also be negative, conflict is also a process which is essential for creating healthy and strong group and intergroup relations. Conflict can result in violence, misperceptions, stereotypes, and social crises. However, if it is properly managed it also can serve as input for

creativity. The capacity of being creative leads to energising the problem-solving capacity, stimulating new ways of interacting, and promoting engagement of parties around issues that might otherwise have been ignored or dealt with in a hostile manner. Moreover, it can serve as a unifying factor and strong bonding of groups (Anstey, 2013:17).

Conflict is functional when it improves the quality of decisions, stimulates creativity and innovation, encourages interest and curiosity among group members. The functional type of conflict, through transformation, can provide the access of changing conflict into a better scenario such as creating healthy relationships in the university community, seeking for better solutions when conflict occurs, boosting the morale of both the staff and the teachers. Conflicting parties are able to bring their conflicts to successful resolution with positive thinking and the commitment towards resolving it

However, conflict is not always functional; there is also a dysfunctional type which is discussed as follows.

2.13.2 Dysfunctional Conflict

Conflict has been assumed to be inevitably dysfunctional or a destructive win-lose approach. It is considered as something that causes pain and reduces cooperation and friendship. As people with opposing interests compete against each other, both sides can be seriously damaged in one way or another. The destructive consequences of conflict are thought to be especially pervasive in the case of conflicting parties belonging to the same group since cooperation and coordination of group members are essential prerequisites for group success (Xenikou& Furnham, 2013: 45).

Thus, conflict in its traditional sense can result in a devastating end and such conflict has a negative effect because of the incompatibility of goals or the antagonistic manner of individuals (Adomi & Sylvester, 2006; Fisher, 2006 in DiManna 2012:27). This type of conflict is manifested by escalating the conflict rather than resolving it. Hence, its indicators are intimidation, threats and personal or group assaults both

verbally and physically (Ibid). Thus, such a conflict hinders organisational performance and harms, or interferes with organisational members, which is dangerous and destructive in nature. Similarly, Greeff and de Bruyne (2000 in Schmittou, 2012:33) identify characteristics of destructive conflict as coercive, manipulative, retaliatory, threatening, demeaning, insubordinate and rigid which are linked to avoidance and dominant conflict management styles

The process view, offered by Abigail and Cahn (2012:26), suggests that dysfunctional conflicts are those that are not resolved successfully. This is because they fail to move through the same five recognisable stages or phases of successfully resolved conflicts. These stages comprise a triggering phase where at least one person in the conflict points to the 'beginning' of the problem. The second phase, which is the initiation phase, is all about giving response when the conflict becomes overt. The next phase is the differentiation phase when those involved show constructive or destructive strategies and tactics; finally, the resolution phase or outcome occurs when those involved agree to some outcome of the conflict (Ibid).

Dysfunctional conflict is a result of incompatible goals, or individuals behaving in an antagonistic manner, creating destructive conflict (Fisher, 2006 in DiManna, 2012:27). Adomi and Sylvester (2006 in DiManna, 2012:27) identify conflict as becoming destructive when the conflict has a negative effect on the organisation. Destructive conflict escalates quickly, and a goal of hurting the adversary rather than resolving the issue, becomes the focus. Destructive conflict commonly includes intimidation, threats and personal assaults both verbal and physical, and dishonesty (Fisher, 2006 in DiManna, 2012: 28).

Kgomo (2006 in Majola, 2013:33) highlights the issue that dysfunctional conflict is a direct opposite of functional conflict. The dysfunctional conflict is negative in nature because it induces stress on individuals and prevents progress and suspends success. It is a problematic type of conflict as it is destructive in nature. The nature of conflict is basically classified into functional and dysfunctional. As discussed above, some consider conflict as positive while others as negative. However, there are also arguments which emphasise that conflict situations are not in opposition to each other, but rather incorporate both competitive and cooperative elements.

The researcher takes the position of understanding the nature of conflict as a situation that has both competitive and cooperative indications. This is because there are positive outcomes to be drawn from all conflicts as long as they are managed wisely and appropriately. Exploiting these opportunities is left to the management of a certain organisation. Consequently, this study investigates the nature of conflict at Addis Ababa University in order to identify the competitive and cooperative indications and as well to indicate how to take advantage of all conflict opportunities prevailing in the university. Understanding the nature of conflict is mandatory. However, without identifying the origins of the conflict and specifically investigating the sources, it is impossible to create a holistic image of the conflict under investigation and propose solutions. The following section discusses these points.

2.14 CAUSES OF CONFLICT

The realisation of conflict is a primary task in understanding conflict. A deeper understanding of conflict helps in managing and resolving it. A more systematic way of approaching it therefore, is a compulsory action while studying it. Hence, identifying the types and sources could help develop a deeper investigation and is thus of paramount importance to identify the types and sources of conflict for proper understanding of its nature and implications. Conflict may comprise different types, originating from a number of sources, such as tasks, values, goals, and so on.

As conflict is understood from different perspectives, there could be so many causes of conflict. The complexity and nature of conflict leads to various classifications of causes. These multiple sources can fall under the different theories of conflict and get recognised and resolved accordingly. Locating and understanding these conflicts helps to create a map to guide the conflict process. It further provides understanding of the different forces that motivate conflict behaviour in order to handle the conflict effectively. Conflicts are caused by a number of aspects that create tension between people. Corvette (2007 in Msila, 2012:25) contends that conflict exists wherever, and whenever there is an incompatibility of cognitions or emotions within individuals or between individuals. Many educational intuitions suffer from broken down relationships because of the existence of this incompatibility (Msila, 2012:25).

Several factors account for the root of conflict in any given community, higher education being no exception. While the choice of the leadership of a community can be the source of conflict, religious, tribal or ethnic differences are also some major causes of conflict in almost any heterogeneous community. In some cases, generation or age differences, either in birth or membership of the institution can be a source of conflict. It has also been discovered that the struggle for power and competition for the available scarce resources could serve as grounds for conflict (Botchwey, 2006; Broni, 2007 in Broni, 2012:3).

Moreover, conflict is seen as arising from basic human instincts, from competition for resources and power, from the structure of the societies and institutions people create, from flawed communication, and from the inevitable struggle between classes. If conflict is understood and located, the sources of conflict help to create a map to guide through the conflict process (Mayer, 2012:10). According to Moore (2003 in Mayer 2012:10), the sources identified are relationship problems, data problems, value differences, structural problems and interests. However, Mayer (2012:10) reflects a broader view of human needs and associated issues that are described in a wheel of conflict as illustrated in Figure 2.1.

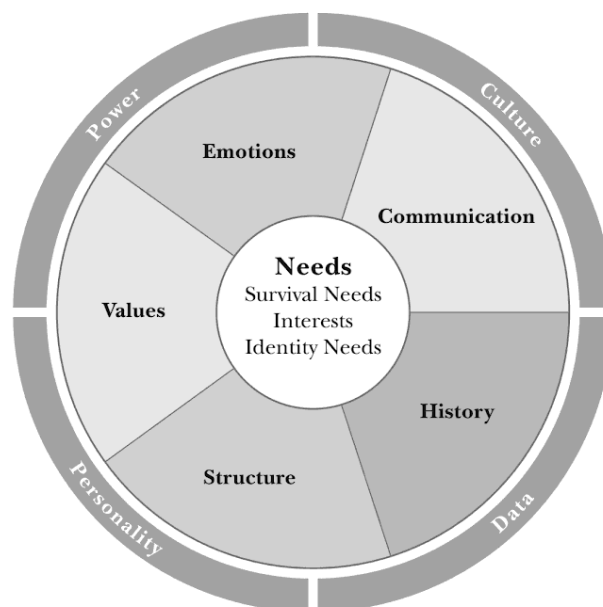


Figure 2.1: Wheel of Conflict (Mayer, 2012:10)

Mayer (2012:10) discusses that it is possible to develop a usable framework for understanding the sources of conflict and as such create a map of conflict that offers guidance through the conflict process. With regards to this research, Mayer also advises that conflicts arise from basic human instincts and the inevitable struggle between classes and that most conflict centres on human needs. This involves either unmet needs, or the belief that their needs are not consistent with others' needs. As a result, these needs cannot be ignored, but rather should be addressed in order to avert conflict. Mayer uses what he has termed The Wheel of Conflict, an analytical tool, which contains five significant conflict areas, namely: the way communication happens, people's emotions, their values, and the history of the conflict, as well as the structures within which interaction happens. The communication factor is an active source of conflict because our communication is imperfect which possibly could generate conflict. The other source of conflict is the emotions of people. The constraints take place because people are not always rational, which would have made conflict de-escalated or managed properly. The value factor, perhaps a serious source of conflict, is more charged and intractable and hard to compromise because conflicting parties feel that they are unable to compromise their sense of integrity and self.

The other source of conflict indicated is structure which includes available resources, decision-making procedures, time constraints, legal requirements, communication mechanisms and physical settings. These components may promote a conflict even if they move towards a cooperative stance. The history of conflict on the other hand, though it is not a determinant factor, is another cause of conflict. It is impossible to understand conflict independently from its historical context because history has a powerful influence on the course of the conflict itself. To sum up, the different sources of conflict interact with each other and while investigating the root causes of conflict, it is possible to see all these causes.

The above causes are sound and convincing because it is possible to observe such causes. However, it is also possible to understand organisational behaviour in a nutshell and find out the possible causes of conflict. Organisational behaviour is the study of individual, group and organisational affairs (Robbins & Judge, 2014:28). One

matter investigated in this aspect is conflict because it is an issue that rotates in these three dimensions: individuals, groups and the organisation itself. Central to these activities is people as they are situated in organisations. Let us take Moore's causes of conflict like relationship problems, data differences and structural problems. They also refer to individuals, groups and the organisational activities and tasks. Mayer's wheel of conflict is also the concern of individuals (identity needs, survival needs), the concern of groups (values and identity needs, and survival needs) and organisational affairs (communication, history and structure). Thus, it is also possible to classify causes of conflict under the key elements: individuals, groups and organisation which are recognised as organisational behaviour elements (Robbins & Judge, 2014:28).

Mullins (1999 in Etim & Okey, 2013:18) points out that potential for conflicts is multifarious within the university system and identifies three organisational behaviour elements as three potential sources of organisational conflict. The elements, as previously indicated, relate to individuals, groups and organisational components which are structure, communication flow, and leadership styles. Each contains specific elements, discussed below:

- i Individual - such as attitude, personality characteristics of a particular person, needs, illness and stress.
- ii Group - such as group skills, the informal organisation and group norms.
- iii Organisation - such as communications, authority structure, leadership style and management behaviour (Ibid).

Sanda (1992 in Etim & Okey, 2013:20-21) examines the sources of conflict from different angles and identifies continuous competition for scarce resources, perceived goal incompatibility, autonomy and academic freedom, management style of universities, difference in values and lifestyles, politics and national issues. Specifically, the causes of role conflict in the university include work interdependence, differences in performance criteria and reward systems, differences in units and sub-units, orientation and goals and differences in status and jurisdictional ambiguities. Personal or behavioural aspects, such as differences in

background, personal traits, values, communication, perceptions, attitudes and emotions, are also included (Ibid).

These sources of conflict again can be classified under the three basic organisational behaviour elements. Some sources like perception of incompatible goals, autonomy and freedom, and the differences in values are the concern of individuals and groups. The other factors like management style, scarcity of resources and work interdependence belong to organisational issues. It can then be concluded that the sources of conflict directly originate from organisational behaviour issues, which is also functional in a university system. At Addis Ababa University for instance, the individual differences as well as the group differences, were investigated and the institutional factors like the policy, leadership practices and the task as well as the system, were assessed taking into account the above-mentioned discussion points of view. Accordingly, it can be understood that conflict has different levels: starting from the individual(s) level, to a group level and encompasses the organisational level.

2.15 CONFLICT RESOLUTION

Conflicts may be so complex that they may not be easy to handle, or safely eradicated, even from the start. Consequently, the need to resolve conflicts becomes a necessity, rather than an option. Managing conflicts, therefore, can prevent them from escalating into greater problems which could reverse the many gains of a given institution (Broni, 2012:67). Thus, conflict resolution has immense importance and relevance. In all organisational settings, including higher educational institutions, there are conflicts which need solutions.

As discussed in the previous section, 'conflict' is a term used to mean a variety of things, in varied contexts and under the layer of conflict are words such as serious disagreement, incompatibilities, fight, argue, contest, debate, combat, clash and war. These are the equally evocative terms which relate to the term conflict. According to Wani (2011:105), conflict is a "situation which generates incompatible goals or values among different parties". Such a deficiency calls for a resolution.

Conflict resolution refers to a range of processes aimed at alleviating or eliminating sources of conflict. Conflict resolution is an umbrella term for a whole range of methods and approaches for dealing with conflict: from negotiation to diplomacy, from mediation to arbitration, from facilitation to adjudication, from conciliation to conflict prevention, from conflict management to conflict transformation, from restorative justice to peacekeeping (Wani, 2011:105).

According to Oboegbulem and Alfa (2013:91), conflict resolution is an act of finding a solution to problems or a conflict. Conflict resolution strategy, therefore, is a method used to develop peaceful means of amicably ending a state of conflict. Thus, conflict resolution is a variety of approaches arrived at terminating conflicts through the use of constructive ideas.

More importantly, conflict resolution is a long-lasting approach to dealing with conflict. Thus, it requires a consolidated effort strong enough to alleviate the problem. Conflict resolution is a more difficult task than simple dispute settlement, because resolution means going beyond negotiating interests to meet everyone's basic needs, while simultaneously finding a way to respect their underlying values and identities (National Open University of Nigeria, 2010:18).

As far as a manager's responsibility and skill is concerned, it is mandatory to handle conflict professionally. Such attempt focuses on looking for all positive and constructive processes from all conflicts to harvest better outcomes. Thus, conflict resolution attempts to avert the recurrence of destructive conflict by qualitatively altering antagonistic relationships. Beyond responding to a few manifest controversial issues, mutually acceptable outcomes stem from finding remedies for power imbalances and inequitable social and economic relations, which are often the main source of grievances (Jeong, 2010:17). Thus, this is a complex activity that requires the active participation of the conflicting parties. Successful conflict resolution happens when those involved or in charge, listen to and provide opportunities to meet the needs of all parties and adequately address interests so that each party is satisfied with the outcomes. The likelihood of successful conflict resolution is weak in the absence of active participation (Broni, 2012:65).

The alleviation or elimination of sources of conflict requires dialogue between the conflicting parties. This inevitable part of the conflict resolution process is further explained by Malachy (2012:36), stressing that the need for searching dialogue to identify the essential needs and interests of the parties that lie behind their public positions and demands, is important. The parties also undertake a process of pragmatic problem-solving, in which stakeholder representatives seek solutions that address the core interests of the parties and are acceptable to as many stakeholders as possible. Participants invited to the processes are chosen based on their stake in the decision, and often on their ability to block any agreement as well.

Mayer (2012:124-125) discusses more deeply the practice of conflict resolution. Conflict resolution is equivalent to an agreement about particular issues underlying the conflict. If the parties agree on a mutually acceptable outcome, then the conflict is said to be resolved. However, achieving such a resolution involves work and movement along several dimensions which include cognitive, emotional and behavioural dimensions each having their own roles. The cognitive dimension is concerned with the extent to which the conflicting parties understand and view conflict. If they believe that the conflict is resolved, consider that the critical issues are addressed, think that they have already reached the closure and take conflict as a past event, then the resolution has taken place. However, this part is the most difficult part to achieve because people seriously retain their previous perceptions and beliefs about a conflict (Ibid). The emotional dimension is about the feelings that the parties have developed. The way people feel about a conflict and the amount of emotional energy they put in is how this dimension is described. It is a volatile dimension of resolution because emotions can change rapidly and repeatedly. People experience it in different ways based on their emotions and only their positive feelings create conflict resolution (Ibid). The behavioural dimension on the other hand has two aspects: one's action is to discontinue the conflict and the other one is continuing and committing to resolve the conflict. Thus, agreements and solutions operate primarily along the behavioural dimension (Ibid).

Organisational behaviour science classifies the attitude into three components which are the cognitive, affective and behavioural components. The cognitive component is

all about the information, belief and position one develops. The affective part is concerned with the feeling one develops and the behaviour part is about the actions (Robbins & Judge, 2014:59-60). Mayer's argument refers particularly to attitude. He maintains that if one is able to change his/her attitude, a paradigm shift on a certain point is to take place. Therefore, attitudinal change is crucial for resolving conflict and ensuring harmony among the conflicting parties. Thus, Mayer's argument could be acceptable and sound enough to resolve the conflict at Addis Ababa University.

Generally, the aim of conflict resolution is not the elimination of conflict, which is both impossible and undesirable, rather the aim and primary objective is to transform actual or potentially violent situations into a peaceful process. The following discussion provides the different mechanisms for resolving conflicts.

2.15.1 Conflict Resolution Mechanisms

Conflict resolution has several mechanisms which are considered helpful and suitable for different types of conflicts. Authorities have described these mechanisms and provided their basic characteristics. The following are popular in the resolution process.

a. Negotiation: When people enter into conflict and show willingness to resolve the conflict, negotiation takes place and is considered as a first strategy. It is a discussion of two or more people with the goal of reaching an agreement. Negotiation is an integral part of every human activity. The term negotiation means all the interactions, strategies and face-to-face efforts to argue with and modify the position of an adversary (Wani, 2012:107-108).

In the process of negotiation, the negotiating parties claim a large share of the available benefits (material on non-material) for themselves. This approach is common in most negotiations, and each tends to be associated with a particular set of strategies. Due to the objective of satisfying own needs, it is distributive because the negotiating is about dividing up or distributing the available benefits. Such a bargaining strategy may not necessarily be adversarial. However, it is not an

effective way of making sure that everything is resolved as “value is not left on the table” (Mayer, 2012:218-219).

There is also an integrative approach where both parties work towards maximising the benefits available for distribution among all and meeting each party’s essential needs in some way. Basically, it is often characterised by agreements that include the mutual gains sought, which allows the distributive elements present in almost all negotiations to be addressed without threatening the overall integrative thrust (Mayer, 2012:226). But can conflicting parties always be ready to interact with each other is the question that comes to one’s mind and sometimes there are situations where they are not. In such cases, the alternative to resolve the conflict is through mediation.

b. Mediation: It is a voluntary and confidential method for handling conflict and is becoming an increasingly popular term in the discussion of conflict resolution. Wani (2011:107) defines mediation as the process by which participants come together with the assistance of a neutral person or persons, to systematically isolate disputed issues in order to develop options, consider alternatives and reach consensual settlement that will accommodate their needs.

Similarly, Mayer (2012:271) describes it as the intervention of a third party to help parties communicate with each other. However, in mediation the decision is not going to be made by the mediator, but it rather assists the disputants in the process of looking for solutions to end the conflict. However, all conflicts could not be resolved through this approach. Sometimes it may also be necessary to impose a certain solution which is somewhat a dominating approach, as discussed below.

c. Arbitration: is a form of legal alternative to litigation whereby the parties agree to submit their respective positions (through agreement or hearing) to a neutral third party (the arbitrator(s) or arbiter(s) for resolution. Since arbitration is based upon either contract law or the law of treaties, the agreement between the parties to submit their dispute to arbitration is a legally binding contract. All arbitral decisions are considered to be "final and binding." This does not, however, void the requirements of law (Mayer, 2012:107). The conflicts at universities may call for such solutions if

there is a good and clear procedure of arbitration. The conflicting parties should abide by the measure and final decision taken by a recognised body, and as a result, the conflict is resolved.

To conclude, all these conflict resolution mechanisms are good grounds for resolving conflict in a more professional manner. However, taking into consideration the pros and cons of each resolution mechanism, is effective. In the context of this study, the conflict resolution mechanisms discussed may not be entirely suitable in conjunction with peace education as a solution for the conflicts at Addis Ababa University. All of them require the intervention of individuals rather than a well-designed intervention like education. However, it is appropriate to consider the contents of peace education so as to produce responsible students who are sensitive to resolving conflicts. On the other hand, some of the conflict management strategies look sound if used as instruments particularly if they rather look for systematic decisions like peace education instead of the intervention of individuals in all cases.

2.16 CONFLICT MANAGEMENT

Conflict management is a field of study encompassing other theories and approaches such as conflict settlement, conflict resolution, and conflict transformation. It is the 'umbrella name' of the whole discipline dealing with conflict involving causes symptoms, dynamics and solutions. It is concerned with description, understanding, prediction and participation in part or comprehensive, interim or permanent solutions.

Conflict management as a process entails assembling of activities of planning and monitoring the performance of a process, especially in the sense of a conflict resolution process. It involves the application of knowledge, skills, tools, techniques and systems to define, visualise, measure, control, report and improve processes with the goal of a harmonious environment of co-existence. Conflict management is different in meaning to conflict resolution. The latter - conflict resolution - refers to resolving the dispute to the approval of one or both parties, whereas, the former - conflict management - concerns an ongoing process that may never have a resolution. In institutions such as public secondary schools, clear-cut policies ought

to exist to provide guidance on how the administrators ought to manage or resolve conflicts (Ramani & Zhimin, 2010:243).

According to Ghaffar (2013:9-10), conflict management is a "planning and evaluating of conflict levels". Different planning and organisational activities are undertaken which subsequently end up with the management of conflicts in higher institutions. Conflict management is deemed to be a social process by which people or groups handle grievances about each other's behaviours. Conflict management generally consists of diagnostic processes, negotiating strategies, and other intervention techniques which focus on the avoidance of unnecessary conflict and which tries to reduce or resolve excessive conflict. Organisations develop only when there is a clear understanding of conflict management functions; these are always treated as a catalyst and a strong stimulant for organisational innovation. At this stage, the leader does not consider resolving conflict but looks for ways to manage conflict in such ways that it necessitates change, flexibility and responsiveness in the individuals.

Complete annihilation of conflict in the work environment is not possible because of the opinions of different stakeholders which they hold about conflict. Some argue that it is a necessary organisational phenomenon while some other consider it a major source of all types of rifts in the organisation, which directly or indirectly affect organisational life. Ghaffar (2013:10) states his opinion on conflict management, "Conflict can never be eliminated; it can only be managed to minimise its negative impact, reduce its intensity, and facilitate its positive role in human development". Management of conflict and its resolution is not a routine task of the organisation but it is often contained and regulated. Conflict management has popular strategies that are provided in literature and is summarised and presented below.

2.17 STUDENT CONFLICT IN HIGHER EDUCATION INSTITUTIONS

Little research on conflict has been conducted in educational institutions but it is not tantamount to the absence of conflict in these institutions (Din, Khan & Bibi, 2012:24). In the view of Gmelch and Carrol (1991 in Din *et al.*, 2012:24), conflict is "sewn into the fabric" of educational institutions due to functional, structural and relational characteristics of academic departments as higher education institutions

are the “perfect breeding ground for conflict” (Miklas & Kleiner, 2003 in Din, Khan & Bibi, 2012:24),

According to Folger and Shubert (1999 in *Dinet al.*, 2012:24), “colleges and universities are no longer seen as quiet enclaves free from the conflicts that arise in all hierarchical organisations. Differences in goals or plans for the allocation of resources, misinterpretation or inconsistent application of institutional regulations, breaches of formal or informal contracts, power struggles and personal antagonisms are all possible sources of conflict”.

Education provides the platform for the acquisition of knowledge, skills, habits and values for productive living in the society. As a result, education equips individuals with the personal capabilities for survival in and contribution to the societal development. Globally, socio-economic and political developments have increasingly been driven by the advancement and application of knowledge (education). This explains why education in general, and higher education in particular, is connected to the growth and development of knowledge and economy (World Bank, 2009).

To this end, higher institutions of learning are established to give students sound and qualitative education so that they can become more productive, self-fulfilling and attain self-actualisation. Akeusola, Viatonu and Asikhia (2012) list the aims of higher education as:

- i the acquisition, development and inculcation of the proper value-orientation for the survival of the individual and society;
- ii the development of the intellectual capacities of individuals to understand and appreciate their environments;
- iii the acquisition of both physical and intellectual skills, which will enable individuals to develop into careful members of the community; and
- iv the acquisition of an objective view of the local and external environment.

However, conflicts prevail in higher education institutions and frequently the types of conflicts observed in the university system are basically classified into:

- a. *Students versus administration conflicts*: This type of conflict results from disagreement between the authorities at the university and the students on issues that directly affect the social and academic well-being of the students. Conflicts in this category are due to stringent university rules and regulations, problems of academic curricula, catering services, water and electricity supply, intra-campus transport system, student union politics, increase in fees and so on (Etadon, 2013:335).
- b. *Student versus Government Conflicts*: such type of conflict is often caused by socio-economic or educational policy issues of government that affect the welfare of students directly or indirectly (Ibid).
- c. *Students versus students*: these conflicts refer to the conflicts that take place between and among students (Ibid).

In the Addis Ababa University context, student conflicts have similar forms. Students enter into conflict with the university's administration; they also clash with the government and as well as polarising and conflicting with other students. The nature, frequency and the cause should be investigated as seeking a radical solution is paramount.

2.18 CONCLUSION

This study intended to indicate the significance of peace education from the above points of view. The multiple significance of peace education ranges from inculcating basic issues like respecting human dignity to conflict transformation. If these two reference points are considered as extremes, there are also valuable factors like change of behaviour in terms of knowledge, skills and attitude, ensuring democracy, respecting cultural differences, ethnic and religious variations and also the issue of conflict resolution and conflict transformation.

In a university where there are a large number of community members, different types of conflicts are expected to prevail. However, the university should also have a reliable instrument that can be used as a conflict resolution mechanism which is dynamic, professional and that could bring about a win-win solution.

Peace education from the above discussion could serve as a good instrument at Addis Ababa University because its significance and roles are practically tested in other situations in different environments. As a university should be a role model for a community in seeking professional and scientific solutions, so is the Addis Ababa University. From its background as a pioneer of higher education in Ethiopia, it is imperative to implement a solution of utilising peace education to resolve conflicts peacefully and as well as to influence the rest of universities in the country.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

A research design is a logical sequence that links the empirical data to a study's primary research questions and ultimately to its conclusions (Yin, 2009:26). This requires planning as well as the appropriate decisions regarding the research journey such as formulating of research questions, decisions about sampling, data collection methods and data analysis (Flick, 2007:11).

This chapter describes the research design adopted to undertake this study. I intended to understand the nature and causes of conflict and the potential of peace education in managing institutional conflict. The main research question was:

How can peace education facilitate the management of institutional conflicts at Addis Ababa University?

With this aim in mind, the study attempted to respond to following sub-research questions.

- What is the nature and the cause of conflict at AAU?
- What current efforts are being made to manage /resolve and transform the conflicts and how effective are they?
- How can peace education be implemented to manage/resolve/transform these conflicts?

Thus, a qualitative case design was employed to investigate the concerns of the participants: students, department heads, administrative and student support vice-president of AAU and the Institute of Peace and Security Studies. As a result, a qualitative research approach and case study design were found to be the most suitable approach for collecting rich information in the course of answering the research questions.

In addition to the appropriateness of qualitative research for eliciting different perspectives of the participants, it is also worth mentioning my reflections on the research, as a researcher needs to get involved in the process of knowledge production, as discussed by Flick (2014:15). The case study creates an opportunity to focus on a particular instance and profoundly investigates an issue. Accordingly, Rule and John (2011:1) explain that a case study can provide a good volume of information and insight about a specific bounded situation, events, organisations, classrooms or individuals. Similarly, the definition of Stake (1995: xi) supports the previous discussion and stresses that it is the study of a particular and complicated case that requires detailed understanding.

AAU in this study, was considered as a particular case from among the 32 universities in Ethiopia. The issue under investigation is the conflict noted by the researcher in consulting various university reports and conducting preliminary discussions with students. With this rationale, the study used a case study, looking specifically into how peace education can contribute towards resolving institutional conflicts. This chapter is organised into seven sections. The first part is the introduction of the chapter, followed by a discussion on the paradigm of this research, which is social constructivism. The qualitative research approach is then justified as to how it fits this research. After that, the case study design is discussed together with the research methodology. Issues of sampling, site selection, data collection, data analysis, trustworthiness and research reflexivity are explained. As ethical issues are paramount in research, the procedures considered to conduct the inquiry ethically are also discussed in the chapter. Finally, the conclusion is provided by summarising the chapter's discussion.

3.2 SOCIAL CONSTRUCTIVISM AS RESEARCH PARADIGM

There are many philosophical paradigms in use, which are results of the progressive way of thinking and diverse ways of describing the world's phenomena. The roots of these paradigms are the traditional philosophical paradigms which are positivism and interpretivism (Adomet *et al.*, 2016:1). In conducting research, after the methodology of research is designed, the paradigm of the study is decided. This process of the

research, hence, is guided by philosophical beliefs about the nature of reality (Kawulich, 2012:11).

In this connection, the methodology of this study is qualitative (as discussed in this chapter, Section 3.3). Thus, the paradigm that this study used is social constructivism, whose origin is interpretivism. In the interpretive paradigm, reality is seen as subjective and multiple through the eyes of the participants, within the context of their frame of reference (Maxwell, 2005:14). The constructivism philosophical paradigm originating from interpretivism is associated with the qualitative research approach because the paradigm is committed to understanding a phenomenon under investigation from the perspective of the participants through various data collection methods (Adom *et al.*, 2016:5).

Social constructivism is a form of knowledge that is subjective and idiographic, and the truth is dependent upon the context. This paradigm is value-laden and gives due attention that values are influenced by thinking and behaving and how things are found important. A typical research design for such a paradigm is qualitative research design (Kawulich, 2012:18).

It is often described as interpretivism, according to Denzin & Lincoln (2011 as cited in Creswell, 2013:24) and Denzin and Lincoln (2011) and a paradigm which seeks understanding of the real world through developing subjective meanings of experiences of a particular issue. Likewise, Stake (1995) states that social constructivism claims truth to be relative, and to be shaped by the individual's perception, which is relevant to my inquiry as it requires the investigation of participants' perception towards conflict and peace education. Social constructivism strongly argues that individuals acquire an understanding of the world from their life experiences and the work in which they are engaged.

The meanings formed through the interaction, according to Lincoln and Guba (2000) and Schwandt (2007), do not start from a theory (a general truth) and step down to a more specific issue, but instead, focus in a particular point and become more involved to form a greater perspective. Creswell (2013:25) clarifies this issue by stating that researchers can develop a theory or pattern of meaning from the

participants' inductive reasoning for the problem under investigation. This means that the specific issues and points raised in the interaction are strong and rich enough to the extent of leading the researchers either to develop a theory or an acceptable meaning.

Based on these perspectives, the case study focuses on exploring the conflict problems in AAU and also investigates how peace education can be a potential instrument for resolving conflicts. It thus collected the views of different participants who have different roles in and views of the conflict and peace education (as a proposal) for resolving the conflict. The meanings and interpretations by all these groups of participants - a management group of the university; department heads; and students from different ethnic and religious backgrounds were able to express their individual interpretations. The participants constructed their meanings of the situation because the questions posed during interviews and in a questionnaire were open-ended, broad and general. I had an excellent opportunity to listen carefully to what the participants reflected on. This opportunity thus helped me draw conclusions shaped by the participants' experiences and background. As Creswell (2013:25) puts it, the researcher intends to interpret the meanings others give to a particular issue, and I was able to do this.

To conclude, the meanings are subjective interpretations of objects or things experienced. Due to this subjectivity, the meanings are varied and multiple. The varieties of meanings are thus negotiated socially through interaction with society. The varied purposes formed by individuals and groups, particularly the conflict and the significance of peace education in AAU led me to see the complexity of views rather than restrict the meanings to a few classifications or groups. The goal of this research thus was to learn from the opinions and interpretations of the participants about the issue under research.

3.3 QUALITATIVE RESEARCH APPROACH

This section describes the research approach used to investigate the study. The rationale for adopting a qualitative approach and design is also discussed. As mentioned in previous sections of this study, I wanted to understand participants'

views on conflict resolution through peace education. In light of this aim, a qualitative case study design was employed in order to explore how the stakeholders of AAU and participants in the study, the students, department heads, student administrators, the academic vice-president and student council members and the Institute of Peace and Security Studies, viewed the issue and from their reaction, was able to suggest a tentative solution.

The qualitative research approach investigates the world more realistically by finding a research site where the problem exists (unlike experiments and other research designs not in specific settings such as laboratories). This is done to understand, describe and explain the social phenomenon from the 'inside' perspective in different ways such as analysing experiences of individuals and groups, analysing interactions and communications or analysing documents (Flick, 2007: ix). "Such an approach provides more opportunity to understand things in-depth and allows more exploration on a broader array of dimensions of the world considering everyday actions, understandings, perceptions and imaginings of the research participants; the way social processes, institutions, discourses or relationships work; and the significance of the meanings they generate" (Lynch, 2014:4). From this point of view, it helped to clarify my understanding of the feelings and emotions of participants by obtaining as much information as possible. It was made possible through close contact with the participants and building trust so that they would provide as much information as possible in seeking an appropriate solution to the problem.

Qualitative research manifests different characteristics which conform to the study. To discuss the features and indicate its relationship with the study, the natural setting of qualitative research, for instance, allows researchers to collect data in the field at the site where participants' experience the issue or problem under study (Creswell, 2007:53-55). In the study, I gathered the data directly from those who knew about the problem directly and indirectly, and I was also actively involved in collecting the data from multiple sources of data collection: interviewing and distributing and collecting the open-ended questionnaires. Another characteristic of qualitative research is the inductive approach, which requires qualitative researchers to build patterns, categories and themes from the data. The advantage of such an approach is to be

flexible and go back and forth in the arrangement and analysis of data (Harding, 2013:107). An interpretive inquiry gives more opportunity for researchers to interpret what they see, hear and understand. The interpretation extends to the participants and readers once the research report is presented, and this can make different ideas emerge. Moreover, the study tried to develop a complex picture of the problem under investigation through reporting multiple perspectives of the participants, identifying the many factors involved in the conflict observed in the university and sketching the larger picture that emerged instead of being bound to discovering cause and effect relationships, as discussed by Creswell (2007:53-55).

3.4 CASE STUDY DESIGN

As pointed out in the previous section, this inquiry is a case study. For this study, an intrinsic case study was employed. This design seeks to investigate situations that might not have been researched previously and for which established theories might not exist. Such studies use broad, open-ended questions as a method of enquiry (Rule & John, 2011:28).

Prominent scholars like Yin (2009:18) define a case study as

An empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not evident. The focus on a contemporary phenomenon indicates that a case study is all about a particular investigative issue to be studied intensely.

In line with this, AAU is taken as the context of this study and the conflicts observed and the question of peace education is the phenomena to be investigated. In Ethiopia, there are 32 government universities. However, the study focused only on one of these 32 universities, namely, AAU. In this regard, a supportive definition provided by Rule and John (2011:3) is that a case study is a particular instance and distinct, be it a person, classroom, a programme, an institution or a specific problem that should be investigated rigorously.

The emphasis of this case study is laid on its specificity and depth as discussed by Merriam (1988:21) who clarifies this notion and argues that a qualitative case study is “an intensive, holistic description and analysis of a single instance, phenomenon, or social unit”. The crucial importance is that a case study is a bounded unit. Given this fact, this study focused on a single institution to investigate the cause and nature of conflict and as well to see how peace education can help in dealing with the conflict.

The gist of all these definitions is that a case study focuses on a particular issue. In a brief but descriptive way, Stake (1995, as cited in Simons, 2009:19) defines a case study as “the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances”. The study investigated a complex and a specific issue along with its several associated matters. As further explained by Stake (1995:136), a case study is an in-depth exercise and an opportunity to investigate what has not been done by other researchers and reflect a unique study with contextualised interpretation. To my knowledge, no other research related to conflict and peace education at AAU has been conducted, and this study is thus undertaken to fill this gap.

As the study is qualitative, it exploited the opportunity to generate an understanding of insight into a particular issue by providing a thick and rich description of the conflict situation and the intervention of peace education. This reality holds for an intrinsic case study if its purpose is “to explore a general problem or an issue with [a] strict focal setting” (Rule & John, 2011:7). According to Adelman, Kemmis, and Jenkins (1980 as cited in Bassey, 1999:23), case studies are useful also in recognising the “complexity and embeddedness” of universal truths. By understanding social situations, it is possible to resolve discrepancies or conflicts created by differing viewpoints. To understand the conflict, its causes and nature, the case study design were fit for purpose, and was able to elicit as much information as possible.

It would be appropriate and sound to argue that a case study is suitable for this research because it is stable in discussing reality while other research designs are relatively weak (Bassey, 1999:78). In this regard, Yin (2003) explains that the isolation and testing of a specific variable and testing it in a laboratory is impossible.

Using a case study in such conditions rather than employing an experiment, survey or other designs is more relevant (Baxter & Jack, 2008:547-48; Yin, 2012:89). Given this fact, the investigation of how peace education can resolve the institutional conflict is complicated, and an in-depth exploration of the issue needs to be undertaken by identifying the nature and describing the causes of the conflict.

It is on this ground that I argue my position that the case study is appropriate for my research. Furthermore, it represents a significant reality, which is that the conflict has arisen several times and requires a better understanding of it. Thus, the participants were deliberately and carefully selected to generate as much information as possible to respond to the research questions and discuss the phenomenon. Such an approach facilitates clear understanding and rigorous investigation of the issue or the case.

Stake (2010:34) states that an intrinsic case study requires a better understanding of a particular case. Moreover, as indicated in Stake (2010:35), even though there could be many issues that needs specific attention, I, as a researcher, took a strong position that the concern of conflict and its resolution through peace education was paramount and superordinate. The reason for this position was that, unless the university manages conflict innovatively and professionally and employs a strategy like peace education as an instrument, it will not be easy to create harmony and unison among the future intellectuals in the nation and to create a better country. Moreover, it is also expected from a higher institution to resolve its unique problems with a high level of a professional standard. Hence, this study used the intrinsic case study approach to investigate the issue and address the problem.

To conclude my discussion of this section, the study aimed at exploring how peace education could be an instrument for resolving conflict in the AAU. In line with this general aim, the research questions were posed to elicit more in-depth information by seeking to identify the nature and causes of conflict, including the investigation of efforts made so far to resolve the problem. In this connection, Yin (2014: 23) clearly points out that studies that seek in-depth information are recognised as case studies based on the following criteria: a) the focus of such a review should be able to

address the “how” and “why” questions; b) the researcher cannot manipulate the behaviour of the participants; c) the researcher wants to cover contextual conditions because he believes they are relevant to the phenomenon under study; or d) the boundaries are not clear between the phenomenon and its context.

When the study is seen from this perspective, the focal point was to answer how peace education can be an instrument of conflict resolution and the reasons why conflict occurred at the university. Moving to the other, the participants were free to express their ideas in the questionnaires and interviews. I did not attempt to manipulate their perception, guide them in any direction or influence them to any “preferred” response. I instead focused on collecting as much information as I could, recording it for analysis and interpretation.

Last but not least, the case is bounded, which makes it manageable. Trying to answer a broad question or a topic that has several objectives in a study is a common pitfall in the case study, as stated by Yin (2003) and Stake (1995, as cited in Baxter & Jack 2008: 546). This study investigated the conflict that took place during the five years from 2009-2010 to the 2013-2014 academic years. Though friction can have different causes, the study focused on the conflicts that are associated with the perceptions of ethnicity and religion.

3.5 RESEARCH METHODOLOGY

The intrinsic case study design that was used in this study fulfilled the various required procedures to be followed, and this section explains how they were carried out. This section discusses the overall sampling strategy, sampling techniques employed, sampling site selection, the challenges faced in sampling, data collection and data analysis. The levels of trustworthiness and the reflexivity are also discussed as well as ethical issues.

3.5.1 Sampling Strategy

This qualitative intrinsic case study research required the selection of appropriate participants, who would help in generating relevant ideas. I, therefore, designed a

strategy to select participants who could provide pertinent, adequate and useful information for the study. The plan focused on selecting participants who had the potential to contribute to the research and generate data to produce a rigorous and trustworthy work (Englander, 2012:21; Rule & John, 2011:64), rather than looking for representative samples as in quantitative research. Thus, participants of the study were university leadership members, students and department heads as well as the Institute of Peace and Conflict Studies from a large population that exceeds 2000. For this reason, the issue of sample size was not a severe concern in this study. Instead, the focus was on creating a substantial amount of data and the fruitfulness of the data generated by participants (Creswell, 2013:156). Accordingly, in this study, information was sought from each participant, having identified that they could answer the research questions (Creswell, 2013:156). Hence, this process necessitated the application of a flexible research design (in sampling, in the collection, in analysis and the interpretation of data). In line with this, though I wanted to use a focus group as one of my data collection tools, due to the state of emergency declared by the government during the period of data collection, I was not allowed to hold meetings with students because the proclamation of the state of emergency strictly prohibited such a gathering. I was, therefore, obliged to distribute questionnaires to students and collect data through these other instruments.

3.5.1.1 Challenges encountered with probability sampling

It is challenging to use the probability sampling procedure in a qualitative study. There are multiple justifications for this fact. According to Marshall and Rossman (2010:86), firstly, the application of probability sampling in qualitative research is not possible since the actual characteristics of the whole population demanded to be known when investigating complex phenomena. In this study, the challenges faced were severe. Selecting the participants that could fit the purpose was not easy, particularly in the case of student participants, as it was challenging to find participants who were willing to be involved in the study and provide genuine responses. Secondly, in qualitative research, the primary focus is on the values, attitudes, beliefs, emotions and aspirations of the people. To attain an even distribution within the population is highly unlikely. Thus, I had to look for students

who were willing to participate in the study, could offer adequate information and who also could see and understand the issue from different perspectives. Thirdly, the question of conflict when viewed from ethnicity and religious perspectives can be sensitive and can provoke inner feelings, values and attitudes of individuals; thus, this study required people to display appropriate emotional intelligence. Hence, considering all these conditions and the process of selecting the right people required much patience.

Besides this, individuals who have adequate experience are the sources of data in the qualitative research, but may not be selected if the probability sampling procedure which purports to give everyone an equal chance of selection, is applied. Thus, this research determined that the sampling procedure that was appropriate to answer the research questions was the purposive sampling technique, based on the amount and depth of information that participants could provide rather than their representativeness (Neuman & Robson, 2012:130).

3.5.1.2 Purposive sampling technique

Purposive sampling was used for the study, which is a common strategy highlighted in the literature (Fraenkel, Wallen & Hyun, 2012:100; Marshall & Rossman, 2010:268). Firstly, AAU was purposively selected as the case study site because of its prior establishment in the country; it is considered as a pioneer university, and the findings are thus expected to influence other universities. Secondly, within the university setting, further purposive sampling techniques of specific participants were undertaken to answer the research questions posed.

My judgement focused on participants who would be able to respond to the research questions more profoundly due to their awareness of the problem. Hence, I decided to select the participants based on the positions they held in representing the university, their ethnic and religious backgrounds and individuals who had an interest in discussing the issue with me and were willing to comply with my request to participate in the study (Cohen, Manion & Morrison, 2010:157; Fraenkel, Wallen & Hyun, 2012:100; Ray & Mondal, 2011:74).

The participants were purposely selected to generate a good understanding of the causes of conflict at the university, its nature and their thinking about whether the intervention of peace education would resolve the problem. The participants thus were selected from the different parts of the university community and as the issue of a peace education programme requires a comprehensive and inclusive approach, the sample should actively involve the primary stakeholders, according to Kester (2008:17). From this perspective, the selection of the primary stakeholders, namely, students and university management took place considering that they would generate the necessary, relevant and crucial information in addressing the research questions.

For this research, the participants included the administration and student affairs vice-president, a top-level leadership official, the student affairs head, four department heads, middle-level managers 48 students, five student council members and an assistant professor from the Institute of Peace and Security Studies. In total, the number of participants was 64, and the total number of interviewees was nine. The strategy was used to ensure maximum variation that would increase the likelihood of the findings reflecting the differing perspectives of the participants (Creswell, 2013:157).

The participants were selected for the following reasons. The administration and student affairs vice-president was chosen for his crucial responsibility in managing administrative and student-related affairs of the university. Thus, the position is the most appropriate for generating valuable ideas and views for this particular research, and the contribution of this participant was found to be paramount. The student affairs head was another critical participant, who had the relevant and appropriate information. After thoroughly explaining the aims, four department heads, willing to participate, were included. It was believed that they had good knowledge of the conflict in the university because some of their academic responsibilities overlapped with administrative issues. Besides, they are academics, and their views about peace education were assumed to be significant. Department heads, whom I subjectively selected, based on their sensitivity and closeness with the topic of my research, were the heads of the Law School, Educational Planning and Management, Accounting

and Finance, and an assistant professor in Public Management, who was a peace specialist and had a strong background in peace education. These participants were interviewed. Also, a lower level supervisor, in charge of student affairs, was interviewed to provide pertinent information. An assistant professor at the Institute of Peace and Security Studies, who is a specialist in conflict management and who conducted her dissertation on peace education, was interviewed, cognisant of the fact that she had adequate and relevant information about the issue. The Institute of Peace and Security Studies, which is part of the university, is significant because matters of peace education are a particular concern to this institute rather than other bodies at AAU.

Regarding the student sample, the student respondents were purposely selected based on their ethnic background and religion. The selection was thus made:

- a. students who belonged to the Amhara, Oromo and Tigray ethnic backgrounds;
- b. students who did not consider that they belonged to a specific ethnic group;
- c. students who were Christians or Muslim; and
- d. student council members.

However, I faced challenges in selecting the student participants, and it was difficult to discern those who would be able to provide information, convince participants to discuss sensitive issues like ethnicity and religion in a patriarchal society in general and the closed atmosphere we were encountering as a result of the state of emergency declared a few days before I started data collection and assume and decide to what extent they might represent the views of others.

It was assumed that the sample would provide a better understanding of the phenomenon rather than randomly selecting participants and collecting scattered views. This is supported by Denscombe (2010:206), who states that thorough understanding demands the purposeful selection of participants and sites. The sampling strategy in this study supports this theoretical assumption, and the study benefited greatly from this approach.

3.5.2 Site Selection

The study was conducted at the Addis Ababa University (AAU) situated in the city of Addis Ababa. The university has 70 departments which offer undergraduate programmes leading to BA, BSc., MD and DVM degrees and 225 graduate programmes of which 69 are PhDs. This university has eleven campuses. The main campus is where the university president, vice-presidents, dean of students and office of the student' council and several colleges like the College of Education and Behavioural Science and College of Social Science are found. Another campus, the College of Business and Economics, is located very close to the main campus (200-300 metres away). About 1km away from the main campus is the Institute of Technology and the next campus, the College of Science, is located about 1km south of the Institute of Technology. There are also campuses of the Music School and Arts School and a campus of the College of Commerce that runs some similar and different programmes to those of the College of Business and Economics. Other campuses are the School of Architecture to the west, the Akaki Campus on the southern outskirts of the city, and the Veterinary College, south of Addis Ababa. A recently established campus known as Fiche Campus, named after the rural town where it is situated, is located 100km from Addis Ababa.

I selected the main campus as the site of the study. The rationale for choosing this site is various influential decisions at AAU are issued from this campus, and according to the university tradition, any student activities, especially student movements and conflicts are transferred and widespread to other campuses. Consequently, when conflict occurs at any time on the main campus, the other campuses are immediately affected. Due to such experience, this site was deliberately selected for the study.

3.6 DATA COLLECTION METHODS

The data collection for a case study has its own peculiar and appropriate approach and specific methods (Yin, 2009:98). I interviewed nine AAU staff working on different levels: vice-president, department heads, assistant professor, student

affairs director and a former AAU peace club active participant. They provided adequate data for my study.

Although I had initially planned to use focus groups, I was not able to do this due to the political situation prevailing at the time and elected to replace this with an open-ended, qualitative questionnaire. I used these questionnaires because they are powerful enough to provide insights into actual human behaviour and events related to the conflict at AAU.

3.6.1 Semi-Structured Interviews

As a popular method in qualitative research, this study used interviewing for data collection. A research interview is a 'professional conversation'. It is an interview where knowledge is constructed in the interaction between the interviewer and the interviewee. An interview is an interchange of views between two persons conversing about a theme of mutual interest (Brinkmann & Kvale, 2015:5). This data collection method often uses open-ended questions to obtain qualitative data, which is very common in case studies. Based on one-to-one discussions between the researcher and the participants, it elicits in-depth information about participants' "judgements, feelings of comfort, emotions, ideas [and] beliefs" about the investigated case (Walliman, 2017:71).

In this research, the interviews conducted were in-depth discussions that aimed at gathering rich and detailed information rather than yes or no, agree or disagree responses (Rubin & Rubin, 2012:9). As far as the interviews are concerned, they were an essential source for this case study because it was guided by conversations rather than structured queries (Yin, 2009:106). It increased the understanding of how the participants of this study, who had different backgrounds and experiences thought, felt about or handled particular issues or problems (Warren, 2015:122). In line with this concept, like other case studies, this study was about human affairs or actions (Yin, 2009:108).

To understand all these details, the interviews were open-ended and during the discussions, there were no strict rules for their questions to be fixed, but were

adapted to the flow of the conversation (Flick, 2014:199). Conducting an interview may seem an easy and straightforward task, limited to recording a discussion about a particular issue by encouraging or motivating a participant to respond to questions (Brinkmann & Kvale, 2015:4). However, it is challenging and requires the skill of the interviewer to bring the flow of the interview and the pre-set questions together. A research interview is entirely different from other conversations due to the formal structuring of interviews, their purpose, the development of a set of specific questions prepared for participants, the selection of participants as well as the audio-recording of the interview (Brinkmann & Kvale, 2015:5; Warren, 2015:122).

Given the above discussion, before the interviews were conducted, I reviewed the literature and learnt more about the procedures and the flow of the interview to make it professional. Thus, I modified the questions and presented them systematically through probing and making the interview interactive and information-seeking. To investigate the case, the interviews were conducted using a semi-structured approach that involved a set of pre-set questions but allowed for further issues arising from the discussion (Rule & John, 2011:65). Such a semi-structured interview is more flexible and organic. This approach contributed significantly to this research as I had the opportunity of developing the conversation with the use of flexible questions and probes, or a few lists of summarised points. Due to its less structured approach, it was possible to stimulate and encourage more discussion, being adaptive and creative, rather than strictly controlled (Tracy, 2013:139). The advantages of using interviews were that they allowed me to have control of questioning, and participants were able to provide information that could not otherwise be obtained (Creswell, 2014:191). However, I also faced some challenges in that participants seemed to provide filtered views which made verification difficult.

As interviewing requires a series of stages, there were some necessary steps to follow to maintain the standard of empirical data collection methods. These stages, as cited by Kvale and Brinkman (2009 as quoted in Creswell, 2013:163) consist of seven stages that are logically sequenced as theming the inquiry, designing the study to interviewing, transcribing the interview, verifying the trustworthiness and transferability of the findings and finally reporting the study. The strict adherence to

these stages of the interview journey enhances the overall design of the data collection through interviews (Kvale & Brinkman, 2015:125). This research thus followed the interviewing stages. The primary stage was planning the interview. The stage required deciding on the research questions that should be answered by the interview; in this case, all issues were considered. The questions then were prepared to be presented for the interview with additional clarification ideas and some sub-questions. This stage was concerned on the why, what and how of the interview. The next stage was the design of the interview. Put simply, the planning of the procedures and techniques or the 'how' of the study was designed.

Along with the identification of the interviewees, the most appropriate type of interview used was the one-to-one interview. This was the most comfortable type because the officials of the university could not be interviewed together due to their tight schedules. An interview protocol was prepared with sub-questions phrased in a way that interviewees could understand what was required of them simply and clearly (Appendix G). I refined the questions by reviewing them before they were used. The review ensured that the questions were not double-barrelled, but asked for one thing at a time. All questions were checked to ensure that they were straightforward, neutral and non-leading. The questions were thus non-threatening and were accompanied by appropriate follow-ups and probes, as recommended by Tracy (2013:146-152).

The actual interviews were conducted after the completion of these stages. While interviewing, I tried to encourage the participants so that they would fully explain their points of view about peace education and its potential to resolve the conflict. The interview was then transcribed verbatim.

3.6.2 The Questionnaire

The study used open-ended questionnaires to elicit as much information as possible (Appendix K). An open-ended question is a type of question that researchers design for collecting data and simultaneously orienting their research topic to participants (Given, 2008:29). The questionnaire of the study thus provided full information about the matter being investigated. Moreover, it also gave freedom for the participants to

elaborate on self-selected aspects related to the study issue (Given, 2008:29). By this token, open-ended questionnaires were prepared and distributed to students. As discussed in the section on sampling, the participants were selected purposively based on ethnic background, religion and their participation in the student council.

I distributed a total of 70 questionnaires to seven groups. It was a printed hard copy and 60 respondents completed the questionnaires sitting in the classrooms after I briefed them about the questions for further clarification. I met them in four sessions by arranging appropriate time and venue. The other ten participants took the questionnaires and completed them in their free time.

Among these seven groups, four were selected based on their ethnic background and composed of the Amhara, Oromo and Tigray ethnic groups while one was comprised of participants who identified themselves as having mixed ethnicity as they lived in the metropolis and did not describe themselves as individuals with a specific ethnic background. The remaining two groups were composed of Christians and Muslims, respectively. Another group was a group of student council members. The group composition was deliberately chosen to ensure that participants in all respective groups had something to say about the topic of discussion and felt comfortable with discussing it. Though the questionnaires were based on individual responses, each group had eight participants comprising a total of 56 participants. The following table indicates the distribution.

Table 3.1: Questionnaire distribution

Group	1	2	3	4	5	6	7
Number of participants	8	8	8	8	8	8	8
Ethnic/ religious background	Amhara	Oromo	Tigray	Metropolitan	Christians	Muslims	Student Council Members

3.6.3 Storing the Data

Storing the data was a crucial activity considered in both data collecting instruments, the interview recording and transcriptions and the completed questionnaires. The data storage principles, identified in Creswell (2013:175), were fully applied to store the data received from the interview and questionnaires. Hence, back-ups of collected information were made to duplicate copies of the obtained information on a hard drive as per the recommendation by Davidson (1996, cited in Creswell, 2013:175). High-quality audio-recordings were used to collect data. In addition to this, like any material inventory, a master list of information gathered was developed to identify, sort and arrange the information whenever needed. Due care was given to protect the anonymity of the participants and codes were used to determine the participants instead of their names. Last but not least, a data collection matrix was developed to serve as a visual means of locating and identifying information for the study.

3.7 DATA ANALYSIS

3.7.1 Qualitative Data Analysis

Data analysis is an essential phase of the research process because it helps researchers gain a better understanding of the issue under investigation (Denscombe, 2010:235). Describing it more clearly, Flick (2014:370) states that data analysis is the “interpretation and classification of linguistic (or visual) material to make statements about implicit and explicit dimensions and structures of meaning-making in the material and what is represented in it”.

This definition of data analysis indicates its intent of making sense out of the text collected as information for answering the research questions (Creswell, 2014:195). Hence, the meaning inferred from the qualitative data analysis can be beyond the participant’s awareness (Flick, 2014:371). Thus, the analysis and interpretation of qualitative data require a systematic application to make the analysis accurate (Frost, 2011:45). From this point of view, the study was designed to fully understand and discuss the participants’ opinions about prevailing conflict and its resolution through

peace education. The data analysis was based on the data collected from the interviews and questionnaire.

The literature review points out that there is no single approach to qualitative analysis, but there is also a consensus among scholars that qualitative data analysis is a continuous, iterate and inductive process that begins during data collection and continues to the end of the research (Check & Schutt, 2012:306; Creswell, 2012:239; Denscombe, 2010:112).. Such integration and interpretation of data collection and data analysis is a qualitative research tradition (Ezzy, 2002:60-61). These notions of qualitative data analysis influenced the research analysis, which was conducted simultaneously with the data collection and writing-up of the findings (Creswell, 2014:195).

3.7.2 Preparation of Raw Data for Analysis

I collected data from the questionnaires and semi-structured interviews, and before the data analysis was conducted, according to Flick, (2014:371), the initial stage, which is the preparation and organisation of the data, was taken care of. The stage included recording, transcribing, editing and tidying up the data to ensure that they were clean and fit for the purpose. The transcribing of the data collected from the interviews was done carefully and verbatim. During the process of conducting interview and questionnaires, tables were organised as a monitoring tool for the data collection, preparation and storage (Rule & John, 2011:76).

The ethical measures such as the anonymity of data with replacing participants' real names and other identifying items by pseudonyms were carefully applied at this stage in the data analysis (Baxter, 2010:164). For this study, the data were documented systematically, which comprised sequential stages that facilitate efficient transcription of the data (Check & Schutt, 2012:304). The stages followed in this research were: recording the interviews and questionnaire data; editing or transcribing the data; constructing a new reality from the produced text; and developing a systematic way of data management (Flick, 2014:385).

The research employed this system to describe the phenomenon of this case study, which is the conflict at AAU and to see how the intervention mechanism of peace education could potentially resolve the problem. The content analysis paid meticulous attention to the nuances and embedded meanings of every single word to get the real sense and interpret the responses of the participants. In this view, the content analysis of the research has undergone three steps of analysis, which are data condensing, data display and drawing and verifying conclusions.

3.7.3 Data Condensing

After the transcription process, the next step I followed was the data condensing that involved the coding and condensing of the transcribed data to reach conclusions about participant views on the investigated issue (Quimby, 2011:173). Coding data is significant and essential in qualitative research. According to Saldaña (2009:5), each unit of data was assigned a code. Collected data were coded by labelling the highlights of the different themes or foci within the data (Rule & John, 2011:77). The coding in this research focused on the most frequently used words or short phrases to arrive at a summative, salient idea which captured the essence of the meanings and feelings expressed in the transcribed texts (Saldaña, 2009:3). This is usually the first step of the analysis (Flick, 2014: 373). As coding is an integral part of data analysis, the data collected were systematically coded based on “what the data were saying” (Rule & John, 2011:77). The data were coded to identify themes that were used in the research (Creswell, 2012:237).

The data condensing undertaken in the research thus refers to systematically selecting, focusing, simplifying and transforming the data collected from the interviews and questionnaires. The condensing of data resulted in identifying common and divergent themes from the data to answer the research questions. The coding thus helped the researcher to condense text data into chunks and transform them into thick descriptions and interpretations (Check & Schutt, 2012:306).

I used manual data analysis by determining the number of codes and defining the codes and using a codebook (Ezzy, 2011:122) and as well as creating categories to theme the data.

3.7.4 Drawing and Verifying Conclusions

A final step in data analysis is the drawing and verifying of findings which entail interpretation (Creswell, 2014:200). The research thus also passed through this process by considering several vital points. The researcher engaged in interpreting the meanings by noting patterns, explanations, causal flows and propositions from the start of the data collection, and captured the essence of the central themes (Lincoln & Guba, 1985, as cited in Creswell, 2014:200). The researcher also compared the findings from the different groups with the literature and the theories identified in this research.

3.8 METHODOLOGICAL NORMS OF THE INQUIRY

Trustworthiness that includes credibility, rigour and dependability is an academic imperative in qualitative research (Glenn, 2010:97). Trustworthiness is a significant issue in qualitative research because it is a criterion for ensuring the quality of the research. There are several strategies or criteria for guaranteeing the quality of qualitative research, and according to Tracy (2013:839), four of them are rigour, credibility, transferability and reflexivity. Similarly, Given (2008: 894-895) states that trustworthiness describes the virtues of qualitative terms outside of the parameters that are typically applied in quantitative research. In support of the recommendations, the issue of trustworthiness in qualitative research is associated with credibility, transferability, dependability and conformity by authorities like Creswell (2013:78), Lincoln and Guba (2000:36) and Yin (2009:40). In this study, I discussed the level of trustworthiness by presenting the issues of credibility, dependability and transferability as follows.

3.8.1 Credibility

If this study is to achieve its aim and objectives, the findings must be trustworthy and credible and as well have some impact on the university's future decision-making function related to the issue of conflict on campus. Thus, the research is expected to have limited consequential validity as a result of its significance in resolving disputes. A research design follows a set of logical steps to ensure credibility. Credibility refers

to “trustworthiness, and plausibility of the research findings”, according to Tracy (2013:842). Generally, credibility is the indication of the trustworthiness of qualitative research because it expresses reality by providing a credible account of a cultural, social, individual, or communal sense of that reality. Furthermore, good qualitative research is dependable, which means using thick descriptions, multi-vocality and partiality (Tracy 2013:843). Similarly, Given (2008:138) agrees that credibility is described by the methodological procedures and sources used to establish a high level of harmony between the participants’ expressions and the researcher’s interpretations. To ensure trustworthiness and credibility, I used the strategies of triangulation, thick description and member checking.

3.8.1.1 Triangulation

The data sources for the research, as mentioned in the previous section, were semi-structured interviews and a questionnaire. The data collected from these sources were triangulated in two approaches: triangulating between the different sources, the interview and the questionnaire and triangulating within a source, for example, between the interviews with the various participants and between the answers to the questionnaires to build a coherent justification for the multiple themes arising from the findings and to add value for the trustworthiness, as per the recommendation of Creswell (2014:201). Moreover, according to Tracy(2013:843), triangulation in qualitative research is assumed that if one or more findings converge, the conclusions may be regarded as credible. In a more refined way, Tracy, (2013:843) puts it that “findings may be judged valid when different and contrasting methods of data collection yield identical findings on the research subjects; a case of replication within the same setting”.

The data collected from the sources represent multiple views of the participants and through triangulating these data, I tried to understand the various aspects of social reality in the context of AAU from the participants who belong to different ethnic and religious backgrounds and the academic staff as well as from the top-level management of AAU (Grix, 2010:84). As far as this case study is concerned, it lends itself to including numerous strategies that promote credibility or ‘truth value’.

Accordingly, the triangulation, which I employed in the research is a strategy, is acceptable because it supports the principle of case study research where the phenomena are viewed and explored from multiple perspectives (Baxter & Jack, 2008:556). This is believed to help achieve the required quality standard of the analysis based on the principle of the idea.

However, according to Flick (2014:189-190), in employing triangulation, the convergence of results is not a good sign of quality and trustworthiness because similar results would have demanded merely the concentration on a single method. A better justification for triangulation is results which are different in focus and level, which means that they are either complementary or contradictory at some point. The conformability of these results should not be questioned; theoretical explanations should instead be sought to determine where these differences emanate and what the diversity indicates about the research. Concerning the study, it was found that there was some diversity in the views of the different groups. Through triangulation, this situation then became a more fruitful strategy for a comprehensive understanding and a challenge to look for further vivid discussions and explanations, going beyond the simple combination of methods and including the integration and reflection on the theoretical frameworks that underpinned the study (Flick, 2014:189-190)

3.8.1.2 Thick description

Another form of ensuring credibility is using thick description which helps to establish the credibility of a case study by clearly showing the fullness and essence of the reality of it (Rule & John, 2011:108). It is recognised as one of the most important strategies for the achievement of credibility in such qualitative research. The in-depth illustration that provides a culturally-situated meaning, which is abundant, concrete and detailed, is recognised as a thick description (Tracy, 2013:843). Thus, in this study, thick descriptions by way of accurate and direct quotations from peace education and conflict resolution theories were used in many instances to provide a full account of the “multifaceted complexities” surrounding the issue, according to Smit (2012).

Moreover, thick description has the potential to orientate the readers to a setting which provides for a discussion of shared experiences. It offers various perspectives about a theme, and the results become more realistic and more productive (Creswell, 2014:202). This is further explained by Tracy (2013:843) stating that, for the sake of illustrating data, researchers are advised to show meaning to help readers reach a conclusion, which differs from a direct telling by the author of what the readers should think. Thus, qualitative researchers should know that showing is rhetorically more complicated and requires more verbal data than merely telling, but it also adds to the credibility.

In this study, to assist the readers' understanding, the action, the dialogue, the participants, and the contexts, including the setting where the research took place, were described and fully interpreted. This description allows readers of the research to incorporate the description into their own experience by their differing interpretations (Stake, 1995:48-49).

3.8.1.3 Member-checking

One of the methods that I adopted was member-checking to ensure the accuracy of the qualitative findings. As several authorities recommend, I took the final report, which mainly focuses on the descriptions or themes, back to the participants to make sure that they felt that the discussions were accurate. Such an approach offers the opportunity for participants to provide significant comments and make the research credible (Creswell, 2014:201; Thomas, 2006:243; Tracy, 2013:844).

More importantly, as Tracy (2013:844) discusses, it is not only verifying what was stated in the analysis, but it also yields "new data which throw fresh light on the investigation and which provide a spur for deeper and richer analyses". In this connection, I took back the analyses that were ready for their comments and obtained comments to adjust the analyses as well as receiving additional data, which enhanced the collected information.

3.8.2 Dependability

The dependability issue in qualitative research is equivalent to the reliability issue in quantitative research. Dependability indicates that the researcher's approach is consistent across different researchers and different projects (Gibbs, 2007, as cited in Creswell, 2012:201). According to Lincoln and Guba (2000), to address the issue of dependability, the process undertaken in the study should be reported in detail to enable a future researcher to repeat the work, if not necessarily to gain the same result.

Accordingly, as recommended by Given (2008:208-209), a full elaboration of the research design and its implementation was provided in the research design section in order to ensure that the results could be consistently linked to the data, and to show that the findings should be accurate expressions of the meanings intended by the participants, and the operational detail of data gathering, addressing the details of what was done at the AAU site, was described.

3.8.3 Transferability

The issue of transferability was also considered in the study. Such a trustworthy action is required to apply the findings and conclusions that are derived from a context to other contexts (Fortune *et al.*, 2013:17). The aim of transferability in this research thus was to create such a situation and increase the transferability level focusing on two key considerations: how closely the participants are linked to the context being studied; and the contextual boundaries of the findings, as recommended by Given (2008:886). The first consideration required a high degree of relationship of the participants with the study under investigation. The participants, as stated in previous sections, were students, the university top management members, department heads and a staff member of the Institute for Peace and Security Studies. Getting data from these participants was found to be useful and pertinent and fulfilled the recommendations provided above.

The second issue for consideration is providing a complete understanding of the context being studied and ensuring that the fundamental research questions are

appropriately addressed. This helps readers to fully understand the research and determine if the findings can be transferred to their respective environments. Thus, as discussed above and also recommended by Given (2008:886), using the strategy of thick description, an effort was made to provide a full account of the context, participants and research design for the readers to determine how they could transfer it to their specific settings. Furthermore, the strategy of purposive sampling considered the participants who could generate accurate and rich data (as discussed under the sampling strategy Section 3.5.1) which, in turn, could enhance the potential of readers to assess the degree of transferability to their respective contexts.

Generalisation is not usually a requirement of qualitative research, but this does not necessarily mean that it is not partly generalizable. Yin (2011:32) argues that analytic generalisation is possible in qualitative case studies. This is possible through the powerful analytic ability of researchers to show how their study findings are likely to inform a particular set of concepts, theoretical constructs or events and by applying the same theory to indicate other similar situations where similar ideas might be relevant. In this connection, the possibility of transferability of the research, especially to other universities in Ethiopia, is very high. The tense situations in different areas of the country make peace education a pressing issue. As a researcher who is working with such issues, the concern of peace and peace education, as one of the solutions, provides readers with more information about the subject and the context which could help them apply the same in their respective universities and resolve similar problems.

3.8.4 Researcher Reflexivity

Another strategy that I employed to ensure the trustworthiness of the study was that of researcher reflexivity. According to Creswell and Miller (2000:127), reflexivity is a validity procedure in which the researcher self-discloses his/her assumptions, beliefs and biases, pre-understandings and personal experiences about the phenomenon being analysed. Through reflexivity, the researcher acknowledges and declares his/her values, preconceptions and interests that could possibly impinge upon the research being conducted (Chanet *al.*, 2013:3). Reflexivity thus requires that the

researcher not manipulate data from the study participants or related sources (Creswell & Miller, 2000:127). Onwuegbuzie, Leech and Collins (2010:705) point out that reflexivity allows the researcher to examine his/her biases and to reflect critically upon them to ensure the credibility and trustworthiness of the study.

In this connection, I positioned myself very carefully at all stages of the study. Thus, I played several roles, like becoming a focal person in the relationships established with the participants. Moreover, I used all my personal and professional skills and knowledge about the conflict that takes place in the university. Also, I was able to reflect on the effect of the conflict perspective that goes beyond the community in AAU, and its possibilities and consequences to extending to other higher education institutions and the nation at large. This helped me to produce a coherent authentic picture of the research, as I experienced it (Given, 2008:766).

Qualitative researchers become more self-disclosing about their writings when compared with their previous experiences. Thus, qualitative researchers acknowledge that a qualitative study cannot be separated from the researcher, how the readers accept it and how it impacts the participants and the locations to be studied (Creswell, 2013:215). In this view, reflexivity is adopted by qualitative researchers where the writers are conscious of the biases, values and experiences that they bring to their studies (ibid). Thus, this specific position is considered as good quality (Creswell, 2013:121).

In this research, I discussed my experience of the phenomenon being explored in the introduction and data analysis chapters. Moreover, theorists assert that peace education can resolve conflicts by inculcating social values and bringing about meaningful dialogue between the parties in the process of conflict resolution.

3.9 ETHICAL CONSIDERATIONS

The ethical issue in the context of research is “what is proper and improper in the conduct of scientific inquiry” (Babbie, 2013:32). Research ethics has a demeanour on the safeguard of participants from physical or psychological harm. Participants

should not be emotionally affected; they should not feel stressed, embarrassed or harmed while participating and contributing to the study (Gayet *et al.*, 2011:19).

Johnson and Christensen (2004:101-102), Burns and Groove (2009:184) state that the investigator is responsible for confirming that the study planned is ethically acceptable and that research participants are treated ethically by everyone involved in the study. Assurances of the ethical acceptability of the study mean that:

- The researcher has obtained informed consent from the participants;
- Any deception must be justified by the study's scientific, educational or applied value;
- The research participants must know that they are free to withdraw from the study at any time without prejudice;
- The research participants are protected from physical and mental discomfort, harm and danger that may arise from the research procedures;
- The confidentiality or anonymity of the participants and the data must be protected;
- Balancing benefits and risks in a study, and
- Submitting a research proposal for institutional review and obtaining permission to conduct the investigation.

In this connection, the following discussion provides relevant facts about autonomy, informed consent, freedom of participants to withdraw from the study, participants' protection, the confidentiality of participants, the institutional permission to conduct the study and my position in fulfilling these requirements to conduct the study.

3.9.1 Autonomy

This principle emphasises the protection of each participant's psychological and cultural integrity. Moreover, it considers the obligation of the researcher to respect every participant as a capable individual who can make an informed decision in the study (Burns & Grove, 2009:688).

Before doing anything else, I informed all the participants that they were fully autonomous, and the participation in the study was voluntary. Moreover, in all discussions, I showed high respect and recognition for all of them, considering that their contribution and capability was paramount.

3.9.2 Informed Consent

Burns and Grove (2009:201), Johnson and Christensen (2004:102) and De Vos (2005:59) state that research participants must give informed consent before they participate in a study. Permission must be granted before the researcher can use an individual's existing records for research purpose. In this study, informed consent from the participants was guaranteed before the study was conducted, and all of them participated voluntarily (Appendix E).

3.9.3 Freedom to Withdraw

Based on the ethical principle of respect, people should be treated as autonomous agents who have the freedom to choose without being manipulated. An independent agent is one who is informed about a proposed study and is allowed to choose to participate or not because participants have the right to withdraw from a study without penalty (Burns & Grove, 2009:190). In this study, I informed the participants that they were free to withdraw from the study at any time without prejudice.

3.9.4 Participants' Protection

The investigator must ensure freedom of risk and harm by estimating the potential physical and emotional risk and benefit involved. Vulnerable and captive subjects such as students, patients, prisoners, the mentally incompetent, children, the elderly and the poor must be carefully monitored for the source of the potential risk of injury so they can be protected (Burns & Grove, 2009:198).

In this study, I determined the likelihood of risk and took precautions to protect the right of the participants. The participants were protected from physical and mental discomfort that might have arisen from the research procedures. This means that the student participants, especially, were assured that they could give any information

they felt appropriate in the questionnaire and were free not to answer questions with which they were not comfortable. To make them feel free, I presented the ethical clearance approved by the AAU management (Appendix B).

3.9.5 Confidentiality or Anonymity

Burns and Grove (2009:197) and De Vos (2005:61) state that based on the principle of respect, anonymity means that the researcher is responsible for maintaining the confidentiality of the participants in providing information.

In this study, each participant was assigned a code instead of using their names for identification purposes. No names were used when reporting findings and data were analysed as group data so that individuals could not be identified by their responses.

3.9.6 Gateway Permission to Conduct the Study

Ethical approval of the research proposal was obtained from the institutional review board of the UNISA (Appendix A). To undertake the study, official permission was also obtained from the AAU (Appendix B). By fulfilling the formal permission requirements of both institutions, I was in the safest position while collecting the data.

3.10 CONCLUSION

As discussed throughout this chapter, the study used a qualitative approach. The design of the study was an intrinsic case study. The identification of the research approach and that of the specific design was based on the inherent nature of the research and the relationship with the relevant theories discussed in the literature review chapter. The paradigm of the research was social constructivism because the study relied on the views and suggestions of the participants rather than the manipulation of variables by the researcher. In this regard, the level of involvement of the moderator (in this case, the researcher) was minor in all interviews, and the questionnaires were completed independently by the participants.

The sample was purposively selected and aimed to achieve the very goal of the research that focused on collecting detailed information. Thus, I deliberately chose

those members of the AAU community who were believed to have full details on the issue under investigation. The data thus were collected using interviews and questionnaires, and a thorough analysis was carried out. Finally, the ethical principles applied in the research were detailed. The next chapter provides an analysis of the data.

CHAPTER 4

FINDINGS

4.1 INTRODUCTION

In the previous chapter, the methodology adopted for the research problem was presented. The data collection and analysis were discussed. This chapter presents the main themes which can lead to finding answers to the main research question

How can peace education facilitate the management of institutional conflicts at Addis Ababa University?

And the sub-questions posed, which are

- What are the nature and the causes of conflict at AAU?
- What current efforts are being made to manage the conflicts?
- How can peace education be implemented to manage, resolve and transform these conflicts?

These themes are the products of the empirical data which I have accessed in the course of data-gathering. Without making changes and corrections to their language presentation, except where it is needed for the purposes of making sense, the words of participants are quoted verbatim (presented in italic type). Participants are numbered (for example, P1 for Participant 1) and line reference provided refers to the transcripts of the interviews where these quotations are found in the transcribed document, for example, P1:14 means Participant 1, and line 14 means the 14th line of the transcript. The interviews were translated from Amharic which is the official language in Ethiopia into English. Four themes emerged from the data analysis followed by the identification of several sub-themes. The following table summarises the themes. The responses collected from both the open-ended questionnaires and interviews are presented throughout the discussion.

Table4.1: Summary of the main themes and sub-themes

MAIN THEMES	SUB-THEMES (specific aspects of the themes)
1. Causes of conflict	<ul style="list-style-type: none">• Academic reasons• Perception and attitude of students• Ethnic and religious issues
2. Nature of conflicts	<ul style="list-style-type: none">• Level of conflict• Type of conflict
3. Outcome of conflict	<ul style="list-style-type: none">• Functional conflict• Dysfunctional conflict
4. Resolution mechanisms, leadership and conflict	<ul style="list-style-type: none">• Administrative decisions• Decision

4.2 CAUSES OF CONFLICT

This is a significant theme identified in the raw data analysis. It comprises several reasons for conflict. These areas are classified into sub-themes: academic reasons as a conflict source especially with teachers and university management; the varying perceptions and attitudes of students; ethnic and religious issues, which are sensitive and often become causes of conflict; and the incompatibility of emotions and interests among or between different individuals. The prevalence of this major phenomenon is evident in educational institutions (Msila, 2017:25), which makes conflict inevitable, with the varying perceptions, emotions and interests creating varying levels of conflict. The main causes are discussed in the following sections.

4.2.1 Academic Reasons

Educational institutions use assessment to ensure student progress and, based on the assessment result, to certify them. Hence, assessment is crucial for the meaningful survival of educational institutions (Vaessen *et al.*, 2017:872). Literature indicates that proper assessment of students is paramount in education. According to Brink and Lautenbach (2011:503), properly assessing student performance is a basic issue in education and involves an ongoing evaluation process in tertiary education. It creates understanding of student learning by rationally showing the measurement of the learning outcomes in terms of the learning domains. This is aimed at improving

student performance. In relation to this important issue, Alquraan (2012:125) stresses that fair and well-developed assessment methods have a positive impact on students. The assessment issue, though comprehensive and requiring technical competence, includes a variety of methods to determine student achievement (Aranda & Yates 2009). It is thus inferred that the operational and strategic functions of educational institutions are measured by student assessment along with the other factors. One of the basic elements in assessment is grading students. Grading is a sensitive part of assessment which indicates the level of achievement of students, being an indicator of whether students have succeeded or not. Among students, competing for success is a basic feature of life in the university. The grades are eagerly expected by the students, which develops interest and motivation. Incorrect grades, given by the instructor, create conflict between the students and the instructors. The data collected from P1:1 stated this as follows:

The conflict that I remember is a situation where one instructor made an error in giving a grade and discovered after the Senate has confirmed the grading. It was revealed after the grade was approved.

Grading, as a significant and sensitive issue, creates intense interest among students. Students believe that earning high grades has a positive effect on their sense of achievement (Redan, 2013:229). In line with this, the empirical data in this research revealed that students are driven by competition that stems from the zeal to win, by comparing their results with others, which would otherwise not create motivation. If students score lower grades than expected, they regard the course negatively and, in some instances, this causes conflict, as asserted by P1 above.

However, the assessment of students is loosely associated with intrinsic motivation rather than extrinsic motivation (where students enjoy employment or self-employment due to their cumulative results achieved while at university). Vaessen *et al.* (2017) discuss the weak relationship of assessment with intrinsic satisfaction stating that intrinsic motivation is obtained mainly from the influence of the task, creating a feeling of autonomy and competence. When low intrinsic motivation is the result of weak capacity to perform, a task fails to provide a feeling of competence in

the individual. Accordingly, student grades are considered as external reward or punishment, and if the expectation is not met, the potential for conflict exists.

Empirical data reveal that another cause of conflict related to assessment activities is negligence of the teacher. P1:2-3 in the open-ended questionnaire states this as follows:

Conflict is caused as the result of the negligence of the teacher. Most instructors do not seriously mark and manage grading because they do not have time. It is very problematic to grade exam papers without a serious commitment. The instructor ought to check very carefully and also to double cross check it before forwarding to the registrar's office.

Such poor performance can be a cause of conflict when students realise that it is the fault of the instructor(s). Instructors play a significant role in the learning process, which requires several skills and is affected by various factors. For the purpose of this study, focusing on assessment is important as assessment in higher education should be conducted professionally and lead to improvement.

Basically, assessments in the contemporary world of teaching and learning are an integral part of educational management. Accordingly, there are two ideologies: assessment for learning and assessment of learning. Understanding their distinction is paramount. According to Gardner (2012:12) assessment for learning is fundamentally executed at the end of a unit or to periodically evaluate student progress by comparing the achievement in a class or section. On the other hand, assessment for learning deals with evaluation of student comprehension and understanding of a skill or lesson in the course of the teaching and learning process. Such a process has numerous advantages such as identifying low performing students, adjustment of instruction according to the situation and monitoring student progress.

This implies that the instructors should have clarity on how to conduct assessments that positively contribute to student progress in their future lessons and academic activities. However, negative perceptions of the assessment can result from

incomplete feedback of instructors which does not encourage students to identify areas for improvement (Plessis & Cain, 2011:23-42). Most university instructors are found to be young and inexperienced and, according to the Ethiopian Higher Education and Quality Agency (HERQA) (2011:49), they lack training in pedagogy. This has a serious impact on the instructors' assessment skills which require care, giving constructive feedback through the active engagement of students and making the communication amicable rather than being a cause for conflict.

The knowledge of pedagogy however, requires careful awareness of both assessment for learning and assessment of learning as useful strategies. This is to balance and properly administer student progress with key foundational skills and measures, to label student achievements levels compared to standards and annual targets and to help every student proceed forward in their pursue of their respective education programmes (Cambridge Assessment International Education, 2017:1). However, it is not only a lack of assessment skills that creates conflict. Problems related to lack of instructional skills directly related to teaching and learning, such as pedagogical skills and assessment as described above, are also observed as a cause of conflict. Furthermore, it is not only errors in the grading system that create conflict, but the low level of competence in teaching. P1 :(3) stated that:

Low-level instructional skill can create conflict in the university if an instructor fails to manage classrooms. It makes students lose confidence in a particular instructor. Poor planning can become a source of conflict.

This is supported by scholars who argue that if instructors have limited teaching experience, their classroom management is also likely to be unsatisfactory (Chan, Sit & Lau, 2014:49). The issue of pedagogical content knowledge (PCK) is paramount in this regard. According to Shulman (1986), teaching any subject is a highly complex cognitive activity in which the teacher must apply knowledge from multiple domains. Thus, pedagogical content knowledge is blending of content and pedagogy into an understanding of how particular aspects of subject are organised, adapted and represented for instruction.

On the other hand, subject content knowledge (SCK) is the issue of mastering the courses they teach. Although a common platform is visible between these approaches, teachers are mainly expected to have the combination of content (including the subject) and pedagogy.

This means that the less experienced teachers are, the less proficient their classroom management skill is likely to be. Blackley & Walker (2015:2) recommends that teachers need to work in classrooms in which four factors impact classroom management. These factors are teachers' awareness of their roles as classroom managers; creating a conducive learning environment; controlling disruptive conditions and maintaining discipline, and providing guidance. Mundschenk, Nancy and Miner (2011) use the analogy of the teacher as an air traffic controller in managing the class properly and lastly, when successful classroom management is in place, teachers can achieve their teaching goals more easily.

4.2.2 Perceptions and Attitudes

Perception is a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment. However, what we perceive can be substantially different from objective reality. For example, all employees in a firm may view it as a great place to work – favourable working conditions, interesting job assignments, good pay, excellent benefits, understanding and responsible management – but, as most of us know, it's very unusual to find such agreement. Why perception is important in the study of Organizational Behavior Simply because people's behaviour is based on their perception of what reality is, not on reality itself (Robbins & Judge, 2014:165).

Conflict is an inevitable part of any organisation and manifests between people in various contexts, including in schools. P20:73stated that:

In recent years, I have observed frequent conflict in this compound. These conflicts were initiated by students who have a negative perception towards many things.

According to Plessis and Cain (2017:5), among the several factors that instigate conflict, perception is one of them. This is because the interpretations and understandings of information or any phenomenon are biased by the way individuals see things from their own point of view. Unfortunately, when individuals are biased and are not able to see things from different perspectives, they develop hostility which may lead to violence or a lack of willingness to compromise. They may even go beyond looking at things from an individual point but consider it as a group's view which easily creates conflict. The same participant, P20:92 discussed the issue from another point of view.

From a social relationship point of view, it will create unwanted perception towards a certain ethnicity.

P48 (226) also discussed the issue as follows:

I have observed some conflicts in this compound. The main causes are differences in religion, political perception, ethics, and understanding of the Ethiopian history.

Wrong perceptions can easily turn into stereotyping a certain group. In the case of Addis Ababa University, perceptions were a major cause of a very complicated and deep-rooted dysfunctional conflict that involved groups and which created ongoing conflict, as the participant observed. As perception means interpreting and understanding of a stimulus, it is a very important element in determining any action that follows. In this regard, when students' perceptions are uncompromising (especially in the negative sense), conflict is inevitable.

Respondents also commented that a change in perception is paramount in resolving conflicts which indicates that perception is one source of conflict. In this connection, Robbins and Judge (2013:597) state that perception is one of the factors of individual

differences. One can easily identify different individuals by their perceptions. As perception is a moderator for individuals to strengthen and consolidate their relationship (Robbins & Judge, 2013:599), the opposite is true if not interpreted positively.

4.2.3 Ethnic and Religious Issues

4.2.3.1 Brief background of governance in Ethiopia

Most respondents who answered the distributed questionnaires, and respondents with whom interviews were conducted, indicate that a basic cause of conflict is that of ethnicity. In addition, to some extent, religious matters are also considered causes of conflict. This part of the discussion attempts to consolidate the analysis by providing the background information concerning the Ethiopian government's approach to ethnicity and religious matters which are directly and indirectly linked to national history and politics. This has had a significant influence on current situations and experiences. The Ethiopian administration system was characterised by a monarchy and autocratic system up to 1975, followed by a Marxist military regime that ended in 1991. During these years, the centralised authority had full control of all aspects of economic, social and political issues. Thus, Ethiopia was identified as a nation which had a single goal in all aspects of life, irrespective of the reality that it comprised diversified nationalities with differing cultures, languages and religious affiliations.

However, the political uprisings that occurred on various occasions in the country called for a revolution to solve political, economic and social problems that appeared under the slogans: "Land to the Tiller", "The Right of Nations and Nationalities for Self- Determination" and several sensitive issues considered as taboo in society. These fundamental questions were debated mainly by students from the Haile Selassie I University (the current Addis Ababa University) due to the absence of any organised political party which was supposed to deal with such national issues (Abera, 2010:3-4). Following this situation, the 1974 Ethiopian Revolution, led by the military, remarkably resolved the "Land to the Tiller" quest by confiscating all land from the landlords and distributing it to the peasants (the tiller) who had been exploited and degraded by the landowners. However, the other big issue "The Right

of Nations and Nationalities for Self-Determination”, according to some rebel groups, was not redressed. Subsequently, especially in the northern part of Ethiopia, the quest for self-determination and even secession was consolidated by rebel groups mainly the Eritrean Peoples’ Liberation Front (EPLF) and later on, the Tigrean Peoples’ Liberation Front (TPLF).

Their main aim was to secede from Ethiopia and declare independent states. The liberation front’s strongly argued that there was unfair governance and avoiding this phenomenon was only possible through establishing an independent state. This plan was initiated in the 1970s where communism had become the ideology of the world’s countries in the ‘eastern bloc’ challenging the western world or the ‘western block’. The communist ideology was embodied in an attractive quest for the right of self-determination of nations and nationalities up to secession. Thus, this was the order of the day, and political struggles including armed struggles, arose especially in the northern part of Ethiopia, namely Eritrea and Tigray. Conventional war ended in May 1991 when the ruling government was removed.

4.2.3.2 Ethnicity as a cause of conflict

Consequently, following the 1991 change of government, there were more than 80 ethnic groups who attended the formation of a transitional government in July 1991. Following the downfall of the communist military government, the transitional government established an ethnic federal state which comprised nine regional states and two city administrations constituting the Federal Democratic Republic of Ethiopia (FDRE) (Yishak, 2013:7). This decentralised administration made radical changes in all sectors including the education sector. This change ushered in the right of students to receive schooling in their vernacular, mandated by the declaration of a new Education and Training Policy (1994), in alignment with the country’s current political system as an ethnic federal state. Consequently, the current university students are the products of this new Education and Training Policy; they are taught in their respective mother tongues and are oriented to their local and ethnic matters to the exclusion of everything else.

However, it is only when these students join universities that they begin to experience diversity as their peers come from different regions of the country. Though diversity has its own benefits, which are classified as individual benefits, institutional benefits and societal benefits, the challenges of diversity can bring about increased ethnocentrism, and negative relationships described by unfriendliness and hostility, rejection, divisiveness, scapegoating, bullying, stereotyping, prejudice and racism (Abebeaw,2013:2-3). Its negative impact is that it can affect the university community as well as the broader society outside the university. In the Ethiopian context, as there are more than 80 ethnic nationalities (CSA, 2010), and as such ethnic diversity. However, there is a strong and cogent argument against the FDRE Constitution which claims that ethnic federalism has strained the social fabric that once united people who belong to various ethnic backgrounds (Alagaw, 2012:97). In this regard, although regional autonomy was established by the military communist regime which ended in 1991, according to Merera (2007), ethnic nationalism is still controversial.

Merera (2007:15), continuing his argument, states:

The present regime's ethnic-based federal set-up designed along a liberal democracy trajectory appears to be failing to produce the desired result. What is being implemented as democratization and decentralization of power by the new regime (it means the current government) to address the demands and claims of the country's diverse communities seems to be leading to a dead-end ...

This argument indicates that there is political dissatisfaction in terms of diversified group needs mainly on the ethnic issue. This¹ in itself, provides for potential conflict as this study attempts to show. As a public institution, the Addis Ababa University admits students from different regions, with different ethnic backgrounds. The Higher Education Proclamation (HEP) of Ethiopia clearly states that multiculturalism is one of the guiding values that all universities should promote and uphold while

accomplishing their mission (FDRE, 2009:23). This could be realised by creating a safe campus climate where everyone feels comfortable and works towards enhancing personal, social and academic development by understanding the nature and the recognition of diversity (in this context the ethnic and religious diversity) (Abebaw, 2014a:6).

As Ethiopia is one of the most diverse Sub-Saharan African countries (Abebaw, 2014a:10), the empirical data reveal that there are students with different cultures, ethnicity and religious backgrounds at university. In this connection, several studies have examined ethnic and religious issues in different universities in Ethiopia (Adamu & Zellelew, 2007; Asmamaw, 2012; Habtegiyorgis, 2010; Mekonnen & Endawoke, 2007; Zellelew, 2010). All of them found that there was conflict resulting from these ethnic and religious issues. The current study confirms that differences in ethnicity and religion are causes of conflict. The following participants have reacted and shared the following.

Ethnic conflicts are very frequent. Religious and overacting during holidays are less frequent (P6:24-28).

... above conflicts are caused by ethnic differences, religious differences, administrative problems, overacting during holidays and incorrect grading process (P7:29-33).

The main cause for conflicts is disagreement between two people based on religion, ethnicity etc. (P17:75-79).

The most frequent conflict cause in this compound is ethnicity (P20:90-94).

Some participants did not hesitate to identify the cause of conflict. P49:231-234 put it clearly:

No one knows the core point for conflicts. But in my opinion, it is because [of] ethnicity.

P50:234-239 asserted that

More than anything, ethnicity is the greatest cause for conflicts.

P64 and P65 had similar opinions.

*In 2016, I have observed a conflict in which one ethnicity conflict with other ...
The cause for most conflicts is ethnicity. (P64:305-310).*

The most frequent one is because of ethnicity (P65:305-310).

These participants urge that ethnic conflict is a more serious source of conflict than other issues like religion. In general, religions of different sects throughout the world are causes of repeated conflicts, but in the university, this seems to be different. Ethnic-related issues are promoted by groups. Group thinking does not allow for much tolerance for others. Accordingly, Tilahun, (2007 as cited in Abera, 2010:23) describes group positions as follows: "One major cause of the tensions that are maintained between various groups is the astounding degree of ignorance that they harbour about each other. Group tensions are based on prejudice ...equally, stereotypes also have a role to play in exacerbating groups' tension".

Because the issue of ethnic federalism is controversial, it is possible to observe the negative effects. Bitwoded (2014:142) indicates that ethnic federalism has had several positive effects, but there is still a negative attitude among various groups. This begs the question of why ethnicity is a major cause of conflict. Some student participants further clarified the point.

In my opinion, the causes of the conflict are poor culture of tolerance, imagined or perceived threat from the person they have disagreement with, and to some extent students with problems of high superiority complex in terms of ethnicity, religion, race, culture etc. And sometimes it is based on personal differences (P11:49-56).

The conflicts are ethnic-based. It's because most people think their ethnic group or their ethnic identity is superior to others and they try to get respected or feared because they are of that specific ethnic background (P19:84-89).

The university staff who participated in the study, that is, academicians and those who have close relationships with students, agreed that there was frequent conflict in AAU. P71; 44 was a former student at AAU and reflected his views that conflict is common in the university.

During my time as a student, conflict occurred once in a year.

P69; 1 who was also a student and later employed as a lecturer confirmed that AAU is not a conflict-free system.

Comparatively speaking, during my time as a student, conflict was very frequent. Whenever conflict takes place during that time, police intervention was considered as a solution, but now it has decreased when we compare it to the past.

According to the participant, though conflict is inevitable, the frequency of conflict and state police intervention is decreasing from time to time.

The above reactions are confirmations of conflict inevitability (Mayer, 2012:13) but identifying the causes is of paramount importance. In this connection, the staff viewed ethnic conflict as of the most frequent cause of conflict at AAU. Hence, P69:1) explained that:

The cause for the conflict during that time seems ethnicity. Students were polarised in terms of ethnicity and religion. However, they also raise questions² that are common.

P 71;45 was also a former student at AAU and agreed that the main cause of conflict was more ethnically-based rather than any other possible causes. He reflected:

I did not observe any kind of religious conflict during my time as a student and teacher, but I have seen many manifested ethnic conflicts.

² The participant's view is a comparison of the past and present scenario in AAU in relation to the frequency of conflict, describing that years ago conflict frequently happened but currently, though conflict is prevalent, it is less frequent.

The dominant cause for conflict is found to be ethnic-based. However, there are many other causes of conflict. Despite the inevitability of conflict, its sources are multi-fold and can spring from different sources such as miscommunication, unmet expectations, and feelings that one's contributions have not been acknowledged. P70:1-2 reflected that the cause of conflict is mainly dominated by the ethnic issue but could also be rooted elsewhere:

Of course, there are different causes for the conflict I observed. One base for conflict is when student needs are not satisfied well. When the food provided for the students is not up to their liking, when they think there is a problem in the teaching-learning process, problems in scheduling and other administrative things, students protest as one.

The same is true for the case of politically-based conflicts. Students protest as one. However, there are different bases for conflict in which students are divided. The other base for conflict is department conflict. Sometimes a conflict occurs as some students suggest that their department is not well treated as other departments. They insist that one department is greater than other. Another base of conflict that divides students is ethnic conflict. Some students from a certain ethnicity suggest that students with the same ethnicity in other campuses were treated well and start protesting. Conflict also occurs as students from a certain ethnicity will suggest that the government is mistreating their ethnicity and start protesting.

Elizabeth (2011:135) confirms this situation and states: "In fact, conflicts seldom have a simple cause". They need not necessarily be protracted and orchestrated in a well-designed manner, but conflict can change in a moment into a complicated situation. In the context of AAU students, it has several elements to it.

P70:15 agreed with this argument:

I have observed these kinds of conflicts. At first, these conflicts are small personal conflicts. However, I had observed conflicts like that and changed their direction and become an ethnic conflict. So, their main characteristic is that that

they start small and expand into a bigger conflict. There are people who get benefit from the expansion of such conflicts. It starts with small personal conflicts [and grows] into group ethnic conflict.

In this connection, P73:26 explained the complexity of the conflict giving a different perspective:

The main source for conflict in the university is ethnic-based. Major conflicts cause in this compound is because of ethnicity. When we specifically single out those ethnic groups that are mainly involved in these conflicts, Oromo students and Tigray students are singled out. The main conflict occurs between these two ethnicities. Major conflicts occur because of economic causes rather than girl-related issues. The Tigray students have a better economic status than the Oromos. We can justify this through their cost-sharing collection. Tigray students collect it through cash while Oromo students collect it through kind. Most Tigray students also do not eat at the cafe while Oromo students mainly use the cafe. Students who come from the South region do not have the initiative for these conflicts while students who come from Addis Ababa are not even aware of their ethnicity. We can say that Amhara students have sided with Oromo students. But religion as a conflict base is insignificant in this compound. Four years ago, there was a small problem, as a [torn] Quran was found in the toilet. But there was no significant or major conflict that occurred because of religion.

Although religious issues are one of the causes of conflict on a global level, generally, in the Ethiopian context, religion does not tend to ignite conflict, though the difference in dogma is visible in the case of Christianity and Islam, for instance. The Ethiopian Constitution focuses more on ethnic issues than religious matters. In the Constitution Article 8:1, states, “All sovereign power resides in the nations, nationalities and peoples of Ethiopia”. In addition, Article 8:3 empowers the people by stating, “Their sovereignty shall be expressed through their representatives elected in accordance with this Constitution and through their direct democratic participation”. However, Article 11:1 clearly separates religious issues from state matters and Article

No. 3 states, “The state shall not interfere in religious matters and religion shall not interfere in state affairs”.

Even though the objective of this study is not to compare these two issues, a clear understanding can be obtained from the above discussion as to which matters are more important to the nation’s administration as a federal state. Ethnicity is a vital factor in the political system because it provides for the individual’s needs and aspirations. However, it can be divisive in that one’s fate in securing living, owning properties and, in some instances, benefiting from the quota system in ensuring privileges based on ethnicity, is determined. In Ethiopia, the information on an identity card, issued by a city or local administration, includes one’s ethnic group. Thus, people have no option but to avoid ethnic matters because it is system-originated.

In this connection, ethnic federalism, according to Bitwoded (2014:138), is considered as a solution to the problems that prevailed in the country in the past. He put it as follows, “Since 1991, Ethiopia has gone further than any other country in using ethnicity as the fundamental organising principle of a federal system of government”. However, he also explains that it has had negative and undesirable consequences for students at university. The system led to negative interactions, which made unity fragile and weak and susceptible to conflict. Bitwoded (2014:139) states that ethnic federalism has a negative impact because “it promotes narrow nationalism by developing some hatred attitude towards other ethnic groups”. The attitude of students is thus influenced, in that they feel that they belong only to their own ethnic group instead of seeing the bigger picture of Ethiopian citizenship. Thus, they do not see the shared common characteristics which would enable them to tolerate and accept diversity. In this regard, Abera (2010:62) discusses the case found at Addis Ababa University:

At the moment, students have failed to transcend the ethnic divide and appreciate their commonalities as a student, a citizen of this country as well as human persons who are morally bound to stand in unison, when the need so requires, in defence of a common cause affecting a cross-

section of the society. The reality on the ground shows that considerable numbers of students seem to be trapped by narrowly defined interest that prevented them to think out of the box. Because of this, let alone playing the role expected from members of the intellectual community they have miserably failed even to jointly assert their interest.

The empirical study reveals that ethnic issues are a major cause of conflict in AAU. It is apparent that students are already ethnic-oriented, and subsequently, lack of interest in discussing ethnic and religious issues, an indicator of low tolerance, trust and social interaction. A study conducted at the Bahir Dar University in Ethiopia concluded that university students were intolerant towards others, which was exacerbated by the university's poor administrative infrastructure in handling the issues (Abebaw, 2014:190).

4.2.3.3 Ethno-politics

The ethnic issue at AAU may accelerate to focus on historical grievances of a certain ethnic group and/or a current problem faced by their ethnic group. In this regard, as they are young people, they take the initiative to represent their ethnic group and serve as advocates with the Ethiopian Students' Movement, as in the past. The empirical data revealed that the ethnic issue provokes conflict based on several factors. Some of the conflict arises from past historical controversies and some from unfair treatment within the federal government. The following reaction asserts this point accordingly:

One or more nationalities that feel inferior and do not agree on the historical background of Ethiopia. because the federal states are demonstrated by unfair ethnic-based federation (P26:120-123).

The main cause of conflict in our campus is ethnic-based by assuming some ethnic groups are given an unfair advantage by the government (P66:315-318).

Additional related responses are that the ethnic issue originates in maladministration and poor governance, which develop into highly-charged political issues such as more rights from the federal system. This indicates that the ethnic conflict observed in the university directly reflects the grievances of the people outside the university community. For example, issues arising in a certain region or a specific area in a region might be a cause of conflict at the university. Thus, the conflict may not be directly related to the university community's issues, but it affects the university system because students may react violently in demanding attention for their ethnic issues. Such reflections are revealed in the empirical data by different participants, and provide evidence that ethnicity extends to political issues that could be considered as national wider concerns.

P22:100-104 states:

If the country is affected by drought, then the university students will protest against the government. There are also ethnic-based conflicts.

The same participant placed ethnicity in the political context and questioned the impact of ethnic federalism. The participant denounced the government and stated that violent conflict often resulted because of ethno-politics.

Ethnic-based because the government separate[s] the people different area based on ethnicity. Due to this reason conflict arises. [For] example: The population of Qemant and Amhara in the Amhara Region (102).³

The significant conflicts that started in 2017 and took place at AAU, were caused by sensitive ethnic issues affecting the Oromo community, which constitutes 40% of the population (CSA, 2010:4),

The capital city of Addis Ababa is in the Oromia Regional State and is surrounded by small neighbouring towns. Currently, the population of Addis Ababa is estimated to 5 000 000 people and is projected to increase by 2% every year, resulting in a serious housing problem, in addition to other critical infrastructure demands like city

transportation. To meet the demands of an ever-increasing city, the Ethiopian Federal Government, in 1991, designed a master plan for reconstructing Addis Ababa, recognising the growing demand of the residents for effective administration. The city's role as a diplomatic city, hosts several international conferences and is a permanent office for some of the major international institutions such as African Union (AU) and the Economic Commission for Africa (ECA) and several international organisations. A decision was thus made to extend Addis Ababa, using an integrated master plan, with the Oromia region which also embraces the towns in the surrounding area.

However, this master plan, designed in 1991, which was to be implemented by an agency established for the purpose of implementing it, faced very tough resistance. The major problem was the ethno-politics and the Constitution, which is based on the ideology of the ruling party. The Constitution, article 1, 50 and 52, states that "Ethiopia is a nation of nations and nationalities" where each nation or nationality has the right to self-determination including the right to secession, according to Article 39. Moreover, the boundary of Addis Ababa, a chartered city and a region, was founded in 1992 (Proclamation no. 7/1992), and, according to the Constitution, could not be changed without a referendum when there is a demand for secession (Article 39:3).

This fragile and sensitive issue then became a conflagration point for conflict when the government decided to expand the territory of Addis Ababa, declaring that it was aimed at the betterment and development of both Addis Ababa and the Oromia Region. The conflict at AAU thus changed its nature from being a conflict among different ethnic groups to a conflict that took on an ethno-political form and the conflict escalated to create Oromo nationalism, which challenged the government.

The empirical data has indicated that conflicts at the university reflected this critical issue.

The conflict that I observed was student's question about Oromo's master plan (P5:19-23).

Oromo students raised the question on the implementation of the new master plan, and there was a bit of conflict between the protestors and Addis Ababa Federal police ... The major and unforgettable conflict was long lasting here on our campus, which was between Oromo students and government (P10:45-49).

The views of these participants refer to the master plan to expand Addis Ababa, which triggered conflict because it incorporated around 30 towns and villages in the Oromia region and displaced thousands of farmers with no consultation and very little compensation. The students protested against this decision. Hence, it was not only about the master plan, which was about dislocation and low compensation for the dwellers, it also entailed bigger issues concerning political rights. The following views reinforce this reality.

In the University of Addis Ababa, some conflicts are around Oromo students due to more autonomy and freedom in real sense and master plan. There was a demonstration at some time, and the police detained some students (P37:174-178).

In my college, conflicts occur when the government commits a mistake especially regarding the Oromia region. The Oromia region students are one of the causes of conflicts (P38:179-183).

I observed conflict in 2008. Students protested using banners and other things. From what I observed, most of the students were students who came from Oromia region (P20:90).

As the demand for political rights escalated, the conflict had a serious impact because the students suffered consequences in being arrested by the police.

The other fact is that such conflict, initiated mainly by students, spreads to other groups in society. In this regard, protests initially organised by students, are later spread to farmers, workers, and others throughout the Oromo community. Although the scope of the study is delimited to Addis Ababa University, it was common for Oromo ethnic students to protest in other universities.

Oromo students in some universities protest against the government due to the master plan problems ... I observed Oromo students protest against the government about the master plan P40 (142).

Similarly, P66:316, also felt that long-lasting conflict is caused by ethno-politics. The nature of conflict does not refer to local causes that are relevant to the university. They extend to the external environment related to the country's ethnic federalism, which is purely a political issue, as discussed under the section on ethno-politics in this chapter. The nature of conflict thus has its consequences or outcome that is determined by virtue of its nature.

4.3 NATURE OF CONFLICT

Conflict is inevitable in all institutions and universities and academia are not exempt, despite what they wish to accomplish. Thus, the complex nature and structure that fosters their mission, generates conflict (Addo & Koi, 2015:53). There is a long-standing assumption that conflict is both functional (constructive) and dysfunctional (destructive), based on the differing and evolving traditional, human relations and interactionist views (Turkaij, Fosić, Dujak & Strossmayer, 2015:507). However, correct management of conflict is paramount. Not only must the causes, as discussed in the above section be recognised, but the nature of the conflict also needs to be investigated and classified as functional or dysfunctional in order to resolve the problems in an appropriate way. It has already been observed that the frequent conflict that takes place at AAU is perpetual. The views of participants are presented below.,

According to P4:16-17:

The nature of conflict is long lasting. It has long lasting nature because the administrators prefer arresting and abusing students to resolve conflict rather than understanding and solving underlying problems.

Similarly, other participants, P10 and P21, also recall specific conflicts as long-lasting.

The major and unforgettable conflict was long lasting here on our campus, which was between Oromo students and the government (P10:46).

Most of them are long lasting with adverse effects. But that does not mean all of them are long-lasting. There are some trivial conflicts which are easily resolved (P21:97).

The views indicate the duration of the conflicts and their impact in creating unease situations at different times. If problems are not wisely resolved, they will appear repeatedly or they remain unresolved for a period of time. Such unresolved conflicts are inevitably destructive, and are accompanied by rivalry, anger, tension, hatred and violence (Addo & Koi, 2015:53). Several students found themselves impacted by this perpetual conflict.

Historical and political reasons were put forward for the long-lasting nature of conflict. P38:181 put it as follows:

The conflict is long lasting: when we see the background of Ethiopian history, special groups are there in the royal class. People are not treated fairly. Our history has a negative effect on the current generation. So, it creates a long-lasting conflict.

Other participants (P41) and (P48) viewed it from a political perspective.

It is long lasting and destructive because the conflict since the government was elected for the second time. That means after they understand that the ruling system is ethnic-based ruling. It is also natural because, in 1997, Oromo students in the university lost their lives while protesting for detained students (P41:194).

It is long lasting. These political, economic, social underlying problems are not answered properly. ... Sometimes these conflicts are changed into destructive conflicts (P48:227).

The view reflects the causes of conflict in the university, and it also invites the investigation of the nature of conflict. If such conflicts were positively managed, conflict could be functional, and if otherwise dysfunctional (Judge & Robbins, 2014:54).

Though conflict is classified as functional and dysfunctional, there are different views that neither see conflict as functional or dysfunctional, rather as a trivial phenomenon. This is taking conflict in its trivial sense that is not complicated and its solution is apparently straightforward, which is absence of dialogue. Concerning this, P69:2 reflected such a view as follows.

By the way, during my time both as a teacher and student, I do not think that conflicts which occur in this compound are that much serious. I regard them as trivial conflict. A university is a place where you observe diversity and multi-cultural condition with regards to culture, value and religion. This is also prevalent among the staff. Diversity is natural. Diversity is not the problem actually. There is also suspicion and fear not to discuss the ethnic issues. It is considered as a taboo, and we don't create dialogue. I think the real problem is the approach we take to solve these conflicts. We prefer to stay quiet than to discuss to solve our problems. We don't have to suppress our problems rather. I think if we continue to do this [absence of dialogue] it will lead us to bigger conflict. P69:2.

4.4 THE EFFECT OF CONFLICT

This section focuses on basic and immediate issues, social interaction and teaching-learning activities. When a conflict has a long-lasting nature, it means that its effects are felt in the university system. Unless the conflict is resolved wisely, it will occur repeatedly. The following section discusses the effect of conflict.

The university system includes teaching-learning activities, social interactions and the like. The participants' perspectives illustrate how conflict affects the university system and beings with a discussion on the social relationships.

4.4.1 Social Relationships

Conflict is a key factor affecting social relationships. If conflict has a negative nature, it can destroy relationships. Findings thus indicate this reality. Participants who were asked to discuss this issue responded that the conflict affects relationships among students and between students and instructors. Participants 2, 3, 11, 20 and 64 reflected the following views which illustrate the impact of conflict on relationships.

In the case of the one I witnessed, colleagues do not sit together. When one is there, the other one goes away (P2:8).

From a social relationship perspective, it discourages students from group discussion and participation (P3: 12-13).

The other impact of conflict in the campus is that it affects the spirit of brotherhood and sisterhood in the compound which is very necessary for peaceful coexistence in the university. Thus, the social impact of conflict in the campus can be observed (P11:52).

From a social relationship point of view, it damages the relationship. It will create unwanted perception towards a certain ethnicity (P20:92)

From social relationship perspective, students will be neglected from a certain group if they did not come from some region or are not from a certain ethnicity (P64:302).

In a study on ethnic identity and relations of Amhara, Oromo and Tigray students at Addis Ababa University main campus conducted by Abera (2010:53), it is found that the relationship among students is determined on the basis of ethnic affiliation or political alignment. This leads to a stereotyped and pessimist labelling. Therefore, students are reluctant and suspicious to interact with each other and tend to relate only to one homogeneous ethnic group. Hence, neither the aftermath of conflict nor potential conditions to create conflict bring about harmonious social relationships.

A study conducted by Bitwoded (2014:139) states that the Ethiopian ethnic federal system affects the interaction of students who are then trapped in the web of ethno-centrism while engaging in social relations. The author further posits that due to the ethnic federalism, students are alienated from other ethnic groups. This is evident in the views of several participants, P21 and P11, P26, P27 and P47 as described in the open-ended questionnaire:

From a social relationship point of view, if students are not part of a certain ethnic group which is dominant in the dormitory, they are neglected. This will lead them to depression and are not motivated in their studies (P21:97-98).

The other impact of conflict in the campus is that it affects the spirit of brotherhood and sisterhood in the compound which is very necessary for peaceful coexistence in the university. Thus, the social impact of conflict in the campus can be observed (P11:52).

In the case of social relationships, it reduces cooperation among students (P26:122).

From a social relationship point of view, it increases to divide students by their ethnicity and decreases tolerance (P27:126).

From a social relationship point of view, most students won't be free to interact with each other because they do not know who is involved and vice versa (P47:223).

This seemingly wide gap cannot be bridged easily. Students are committed to staying within their own ethnic groups and are reluctant to socialise with others. According to Abera (2010:62), the prevailing trend among students indicates an emphatic ethnic orientation which causes conflict that destroys social interaction. This lack of social interaction is not expected in a university community, which is traditionally a place for sharing knowledge and envisioning a better future. He further states:

It is also easily noticeable that the rift among students in general and that of the Amhara, Oromo and Tigray students, in particular, seems to

be widening rather than narrowing down. This could be attributable, inter alia, to real or imagined perception towards one another. Since there is no mechanism in place to revamp the division created among students through dialogue with the view to building trust and mutual confidence, petty issues or minor disagreements tend to lead to violent ethnic conflicts.

The societal values which can create bonds among the diverse groups of society seem to be eroded. Thus, when conflict is created, such values are replaced by other values, represented by a certain ethnic group, which then impacts the tolerance and social relationships with other ethnic groups. In this connection, P69:4 explains that:

We should work on diversity management. Let us make the diversity to establish unity rather than focusing on the differences only. We should give the students a good orientation about our unity and diversity when they join the university. We should promote societal values. Our society does not only promote difference but interaction support to each other. So, we have to do our business on these values. Diversity should not be an instrument of oppression and marginalization. Rather equity should be sustained. It is better to promote our unity also.

The views of participants confirm that the social relationship is fragile at AAU, which does not give attention to socialisation nor does it allow for the development of any synergy between groups where they could work together harmoniously.

Rather studying their lessons, students spend their time on debating. It creates social disunity. Ethiopian nationality is undermined. Students are divided by their ethnicity (P52:247).

From a social relationship point of view ...it worsens the relationship between students. It also affects the relationship between students and teachers and also the students and other campus workers (P61:293).

... the relationship and cooperation will decrease between different ethnic groups (P65:307).

... there will be an awful relationship between students because of the historical conflicts (P65:311).

... it affects students' relationships. It affects the relationship by developing an ego and preventing them from not accepting differences and tolerating (P68:324).

It seems that the university has failed to influence the students in motivating them to work together through peaceful dialogue or to resolve functional conflict that can lead to innovation and harmony. Abera (2010:62-63) sums it as follows: "Proper guidance is not given at the university level to students as to how to socialize, what it means to be part of a symbolic community and responsibilities expected from them not only as intellectuals and leaders of the development of the communities which they come from, but also to Ethiopia as a whole."

4.4.2 The Teaching-Learning Process

The teaching learning process involves the role of teachers who are able to understand the teaching-learning process in more depth. It also involves students who interact with teachers and among themselves and with the management in the course of learning (Priya, 2016:2). The teaching-learning process cannot be free from conflict as conflict is inevitable. Hence, in the AAU context, the study revealed that conflict affects the teaching-learning process in the university, as reported by several participants. The social relationship issue is related to the teaching-learning process in that a positive social relationship enhances the teaching-learning process, while a negative social relationship is detrimental. In this regard, P10 and P42 explain that:

The effect of conflict is clear as a crystal, which really lags the teaching-learning process directly, the one major negative effect is creating fear, and it also breaks social bondage easily by putting hatred and discrimination (P10:47).

When students protest there are some who disagree. This will result in conflict. There are some groups which are bad for the learning-teaching process. When conflict occurs most of the students do not go to school to avoid the conflict which results in not covering all the chapters we were supposed to (P42:199).

Similarly, P51 and P54 describe the impact of social relationships on the teaching-learning process as follows:

If there is a conflict, it will damage their social bond, lead them to further conflict and it will instil them with bad intentions. It will affect the learning-teaching process by diverting the attention of the students from their education (P51:241).

I think conflict affects the teaching-learning process in the university. Conflict is worse or bad for the social relationship by making disagreement or dispute each other by different things, and it decreases the cooperativeness or sharing ideas, resource with the partners and friends (P54:41)

Poor social relationships affect the teaching-learning in different ways. One of the basic elements in the teaching-learning process is the exchange and discussion of information. After all the teaching-learning process is a process that is underpinned by information. However, if the social relationship is not working well as expected, it is difficult to implement teaching-learning activities effectively. P57 (273) explains that:

Since information is an important variable that builds social interaction, conflict has very great effect in the social interaction like the teaching-learning process. Hiding it destructs social interaction by affecting the transmission of information from senior students to the fresh students.

The teaching-learning activity is highly affected by social relationship according to the following responses collected because if there is conflict, students and teachers are generally unable to continue with the required teaching and learning activities. In

addition, students often destroy physical property, materials and resources in the process of conflict.

Students and teachers are discouraged and demoralised to work hard by fearing that the conflict may damage them (P3: 12-13)

This reflects the tense feeling on both teachers and students encounter due to the frustration of conflict. In this relation, McNamara (2010) states that conflict is an expression of hostility, antagonism and misunderstanding and the like. The feelings of teachers and students originates from the conflict situation created in different times at AAU.

Similarly, P8:35 explains that:

When there is conflict in the campus there is a problem created on the teaching-learning process. For example, students do not learn the course properly and peacefully ... though students go to class to attend, practically they are highly influenced by the tense situation resulting from the conflict and hence they do not become attentive.

The conflict has a serious impact on individuals because it disrupts the teaching-learning process. Students suffer a lot during conflict to the extent of forced withdrawal by suspending or dismissing them from the university's system. In this connection, P9:41 narrates how a tragic situation can be created due to conflict.

On the other hand, conflict affects the active learning process of students by missing class. For example, one of the students creates conflict together with his friends and makes it worse for other people. He may go to prison and stay for weeks or months or even more than a year. So, he will miss or drop out of the academic year and is also punished by money or other things.

By the same token, the conflict affects the class schedule as well as individual students, who are victims of the conflict. P12 and P2 presented the following opinions:

Conflicts and education are two different ideas. The teaching-learning is nothing without peace. During the time of conflicts, some students are imprisoned, and classes are closed for some days (P12:63).

Many students were arrested and detained and were probated from having lectures (P2:8).

P11 and P19 view it from different angles:

Conflicts in the university primarily affects the teaching-learning process. For example, during my freshman year, the disagreement between the instructor and the students turned into a conflict which disrupted the teaching-learning process. It also destroys the active learning process of the students which move the students into depression, fear and instability. It makes students not to attentively attend class and participate actively (P11:52)

It prevents students to go to class, use the library. But above all this, even if students get to class in spite of all problems, fear in their mind will not create a healthy state of mind to smoothly flow the teaching-learning process (P19:87).

To sum up, the teaching-learning process is the victim of conflict. The participants' views confirm this, and all agreed that the teaching-learning process is disrupted and the teaching climate is spoiled. In this connection, the common view of participants is presented by P15, P20, P21 and P51.

Conflict affects the teaching-learning process in the university. If there is conflict, no one would like to learn or teach. So, the relationship gap between students and lecturers will be unfriendly (P15:72).

From an active learning point of view: it severely damages the teaching-learning process (P20:92).

Conflict has an adverse effect on the teaching-learning process (021:97-98).

Conflict affects both teaching-learning process and social relationship (P51:241).

These views indicate that the conflict affects the social interaction and the teaching-learning process. From this point of view, conflict theory classifies conflict into two categories: functional and dysfunctional. The functional conflicts are those that are constructive and support the goals of a system (Robbins & Coulter, 2012:354). On the other hand, dysfunctional conflicts are destructive and prevent a group from achieving its goals. Unlike task and process conflict, relationship conflict focuses on interpersonal relationships. Thus, relationship conflict is almost always dysfunctional because the interpersonal hostilities increase personality clashes and decrease mutual understanding and the task does not get done (ibid). The views of the participants reveal that conflicts, which frequently took place at AAU, had a destructive impact. The following views help us to understand that conflict at AAU is by and large dysfunctional, which needs serious attention in order to reach some sort of resolution. P3:2-13, P 20 and P9 highlighted some issues central to disruption of the teaching-learning process:

Conflict results [in] the destruction of resources of the university.

P20:92agreed:

From the destruction point of view, the university materials and resources are damaged.

This was explained by P9:41 as:

And finally, conflict may include the destruction of materials, properties of the students, learning materials like classes buildings or it may [destroy] the main offices of the university if the conflict is serious.

The conflict has other negative impacts, according to P19:87, who explained that it created more conflict and led to a vicious circle of unresolved conflict. It is well understood that if a conflict is dysfunctional, it often remains unresolved and generates further conflict.

Other than the teaching-learning process, it creates problems in dormitories that lead to theft and dangerous environment.

From an extended point of view, P8:35 pointed out that the conflict also affects human beings, and not only physical resources.

These conflicts ... [destroy] the school material ... [and] human beings. Conflict is necessary for success in the life of an organisation, but conflict should affect the relationship effectively. But sometimes, it causes such huge material and building damage and the interaction between the management and the followers becomes not successful as in academic because of disagreement.

P12:63 felt that:

These conflicts also cause destructions in both property and ideas.

He claimed that conflict affects the generation of ideas which should be created in a conducive, open environment.

To sum up, the nature of conflict, if not resolved, has a far-reaching impact. It extends into the future due to the destruction created. P15:72 described this sensitive issue as follows:

In addition, if the conflict is destructive, the materials are destroyed. These materials are public properties which the present or future generation could use. When material destruction happens, it destroys our economy, social life and also creates life disturbance.

The previous sections discussed the causes, nature and the effect of conflicts at AAU and the subsequent sections describe conflict resolution and how this is handled at AAU and at school level.

4.5 CONFLICT RESOLUTION

Conflict resolution theory (see Dincyureket *al.*, 2013; Rahimet *al.*, 1995 and Wallenstein, 2012) and discussed in Section 2.3.2), offer strategies which provide resolution mechanisms similar to conflict management strategies.

4.5.1 Conflict Resolution Mechanisms, Leadership and Conflict

Conflict is an inevitable phenomenon and in modern Ethiopian history, conflict has disrupted the nation for the past 40 years, with for example, the change of governments in 1974 and 1991, supported by force and bloodshed. As conflict at universities seems to be natural, the conflict at AAU is result of many issues which includes academic discord, ethno-politics and a very diverse nation leading to tension between ethnic groups, and it is thus necessary to resolve it wisely.

The leadership of an institution is estimated to use up to 20% of their time in resolving conflict (Mayer, 2014:53). In universities, the problem is more complex than in other organisations (Hamayaun, AltafWei, Muhammad, Khan, Attia 2014:90). The diversity of the university community in terms of the respective fields of studies, the ideas they breed, differing interests, scarce resources and other factors to create the complexity. Cognisant of this fact, the prevalence of conflict also demands appropriate conflict resolution strategies, which would otherwise result in negative outcomes such as demotivation, reduced efficiency and lack of trust (*ibid.*).

There are many conflict resolution strategies available, and it is up to the leadership to determine which strategies are appropriate to resolve a specific conflict. The choice of strategy depends largely on the leadership style and other situational factors. The main conflict resolution strategies are competing, collaborating, compromising, avoiding and accommodating (Rahim, 2012:36). In the context of AAU, participants have employed the following conflict resolution mechanisms: discussion and mediation, establishing clubs that foster dialogue, forceful measures

through police intervention and other autocratic mechanisms and different situational measures. The following discussion provides details on each mechanism.

4.5.1.1 Discussion and negotiation/mediation

In conflict resolution strategy, discussion and negotiation or mediation are popular ways of resolving conflicts. At AAU, this strategy should be implemented as an advantageous mechanism taking into account that conflict can be functional if managed properly. Discussion, mediation and negotiation require the ability to think things through rationally in order to resolve the conflict wisely. Some participants identified these conflict resolution mechanisms as moderate and acceptable strategies. P1 presented this view:

There has been interest in seeking negotiation solutions and the environment allows that as means of strategy to reduce stress and fear. Most important is to take a listening stance in the interaction (P1:5-6).

According to P24 and P2, mediation is a popular conflict resolution strategy:

They will negotiate since the conflict occurred due to misunderstanding. So, they talk and resolve it. They will recommend the situation to a higher body (P24: 113).

Mediating between the lecturer and the students' representative. By classmates talking to the two conflicting parties (P2:9).

Student affairs is the responsibility of the Dean of Students usually and if the case is not resolved at this level, it can be referred to the vice-president of the Student Affairs Office.

Possibly mediation by other students (P53:252).

There are also views related to how to use discussion as a conflict resolution strategy. P27 reflected that:

Giving advice and take issue or the conflict to the campus discipline body⁴(P27:126).

Slightly different and with a more professional approach P7 and P11 explained conflict resolution strategies:

To resolve the conflict that occurred, everyone [has the] responsibility to solve the conflict. For example, when conflict is caused by ethnicity or religion, any advice must be given to the conflicting parties to think rationally. And when conflict is caused by over-reacting, counselling is the best solution. The measures that the university takes are giving advice employ security, punishment and expelling students (P7:31).

The other measures have been like provision of psychological advice and negotiation by the third party has been initiated. This measure can be taken as an important one, and they play a good role in solving disagreement (P11:53).

This means there are alternatives of measures taken to resolve conflict. The counselling is done by counsellors of the university working in the Dean's Office and is a positive reinforcement that is employed to create the desired behaviour. On the other hand, there are also negative reinforcements which are strict and formal. These negative reinforcements use security forces which are the federal police that use coercion, punishment and referral to the legal bodies mainly to the police stations for few days and a few may be formally charged and have to go to court. Another action could be also dismissal of students that is based on the rules of AAU.

The views of participants indicate that the conflict resolution mechanism used at AAU is based on discussion and mediation or negotiation. According to Wosyanju and Ayieko (2014:154), the resolution of conflict involves peace-building through dialogue and reconciliation attempts to discover the root causes of conflict in order to transform perceptions and relationships, which involve approaches such as

⁴ The campus discipline body composes of the Dean of Students, Director of Student Services, Students facility, student council members, respective department to which the involved students belong.

negotiation, arbitration and mediation (though arbitration is not a strategy currently practiced at AAU).

P74:3 explains the conflict resolution mechanisms undertaken at AAU:

We first bring the parties who are part of the conflict if they are willing to solve the problem with dialogue. So, we bring the parties and have a meeting to solve the problem. If the conflict could not be managed by the university, outside parties such as federal police will intervene and take their own action. Our university also takes action on parties involved in the conflict. These parties are led to the discipline committee, [as the composition of this committee is indicated earlier in this section] and the committee takes action. Students are banned from education for one year or less, and... they will resume learning.

To conclude the discussion, the need to resolve conflict in the AAU community is encouraged. The AAU administration can be considered as a responsible body that works to resolve conflict with a positive outcome. However, the resolutions do not only take the form of negotiation and discussion but also use a formal line. The discipline committee plays a role in resolving these conflicts fully employing formal procedures. Capitalising on the mediation and discussions would be paramount in this regard. It can create a culture of dialogue and negotiation which deals with conflict wisely and genuinely.

4.5.1.2 Establishing clubs that foster dialogue

Universities should play a major role in promoting dialogue. Academia is unique from other institutions due to its breeding capacity of new ideas. Hence, flourishing of ideas is promoted by the formal curriculum. Besides this, a good share can also be dealt with in co-curricular activities. Priya, (2016:84) asserts that human values like love, truth, peace and the like can be introduced to students through co-curricular activities.

Establishing peace clubs is a wise solution because co-curricular activities make more time available to complete essential activities in the learning environment. AAU has established a peace club aimed at facilitating peaceful dialogue. Similarly, in one

of the universities in Ethiopia: Bahir Dar University, the Apostle of Peace Club (APC) “was established in 2008 with a clear objective of enhancing tolerance and positive intergroup relations through interfaith and interethnic dialogue, creating a violent-free academic environment, and resolving misunderstandings and conflicts between students with their direct involvement” (APC, 2011:13).

A university official, in an interview P74:31-32 discussed this critical issue.

I am sure that it will bring result. For example, we can take the peace club as an example. The peace club was first formed in America. This club was formed after an extensive and scientific study was conducted. The main aim of this group is to solve conflicts based on discussions. Students in U.S.A are accepted after a long discussion. Students here in our peace club will be grouped in a group with one group having 10 members ... of different ethnic and religious backgrounds. We also arranged a program for members of the peace club to interview board members of the university. They are allowed to raise any topic (conflict regarding ethnicity ...) they want and discuss with the board members. We believe that this group has changed the perception of different students. So, even if a peace club is a co-curriculum activity, it is bringing visible result. So, if peace education is integrated into the curriculum, I believe that it will bring an impact all over the nation.

The official discussed the necessity and the contribution of peace education in terms of establishing a peace club. This was supported by another professor who is also a conflict management specialist.

Peace education mainly focuses on building peace. Philosophically, peace is said to be a public good. So, this good should be produced for everyone's benefit. This decision for production will lead us to peace education. I believe that peace education should be given a mandatory course for social science students. By teaching this course, we can create civilized students. We should also give it as [an] extracurricular activity by creating different clubs that are concerned with peace-building. No club that is concerned with peace exists in this compound (P68:53).

Other participants reflected on how they perceived the resolution of conflict. It seems that they are interested in using club activities for resolution of conflicts. In this regard, P75, P3 and P9 stated:

The university only supports dialogue using peace club but never took the initiation to solve a conflict using dialogue. (The participants appreciated the establishment of the peace club but asserted that it is not functional as it was expected. This is due to lack of recognition of its crucial role to resolve conflict). The peace club was formed in 2007. I joined the peace club in 2010. I performed different tasks while I was a member of the club. Initially, the club was supported by NGO which I do not remember the name at this moment. But after the NGOs were restricted not to as active as before by the government law officially, the university started to support the club. The university gives financial and material support for the club (P75:37).

Establishing different clubs, committees and student policies those who teach for peace and security are the first measures that I saw in AAU. And then the conflict discussions with the student council and the university administrators are also taken as an intervention measure (P3:13).

In order to minimise or resolve the conflict that occurred in the university awareness of peaceful relations among students frequently by voluntarily making students join different clubs that can change the attitudes of the students. For example, a peace club is one of the clubs in university. If this club is organised in a good manner, it develops the capacity and reduces the frequency of conflict and its magnitude not to be long lasting so that peace and security in all directions maintained (P9:42).

Moreover, other related measures are also taken to resolve conflicts in the university. Using panel discussions and research are among the mechanisms of conflict resolution. P20 and P62 share this view;

Different panels were organised to solve the conflict. The university also offered advice to the students. Some research was also conducted by the university to identify the cause of conflicts (P20:92-93).

There are a lot of organisations and clubs to control and resolve conflicts in our university. These organisations prepare and organise who are active in problem-solving and conflict resolution, who work with both the students and campus senate. Peace clubs also work to have peace relations with the community of the university (P62:298).

Panel discussions were organised by the peace club where panellists were invited and mini research was conducted. The panel discussion invited AAU Board of directors and university officials to attend and discuss issues more transparently.

The views of these participants reflect that co-curricular activities are seen as good conflict resolution mechanisms. It is an innovative approach which is different from the formal and traditional teaching-learning process and can easily capture the interest and add value in its application to the university community. Hence, AAU through its peace club, has attempted to inculcate the concept of positive peace. However, some gaps in the peace club are still evident as this strategy is in its infancy. Peace clubs are also dependent in mobilizing resources and other activities to perform to its level best, and this includes the use of panel discussions.

4.5.1.3 Forceful measures

The participants had various views on conflict resolution mechanisms in place at AAU. The students stated that forceful measures were often taken to resolve conflict. These forceful measures entail different coercive actions. According to P4, P11 and P13, students were arrested by the federal government's police if they were found to be actively involved in the conflict. Accordingly, they shared their views as follows:

As I told you before, the measures taken are abusing students (beating and harshly treating) and arrest them. Police take a huge part in executing these measures (P4:17).

The measures taken to resolve conflict was first to select the students who arrange these conflicts, who participated and why they become involved into the conflict. Once they identified them, they know these, some students were imprisoned (P13:63).

Depending on the nature of the conflict punitive measures (as mentioned above beating, hash treatment and administrative measures extending to dismissal) are taken by the university and also warning which most of the time restricted student's to even let their voice towards anything even if it is their rights (P11:53).

Similarly, P17:78 reflected that those students are often labelled as the culprits.

After the individual or group who is responsible for igniting the conflict is identified, measures by referring them to administrative decisions and giving them warning or any formal action as stipulated by the rule of AAU are taken.

These reactions tell that external interventions are used to resolve conflicts. When conflicts arise, it is common that the Federal police force intervenes, as discussed by some participants. P40 stressed this mentioning that *the Federal police intervene*. The intervention is a common experience where the police directly enter the campus and search all places like dormitories and all possibilities areas where students are available and then administer all forms of corporal punishment. Moreover, the following participants explain that

Mostly, students are not allowed to be in any group. Federal police are allowed to get into the campus and punish students without investigating the real actors of the incident (P42:200).

Federal police enter the campus. Entry and exit from the campus will be prohibited for a while (P44:210).

As I experienced last year, the government sent in Federal police forces to resolve it, but it has some weak sides. The government forces are sent to stop any ongoing activity without caring for the physical well-being of students and

perhaps anyone who is available in the campus, rather beating without mercy (P15:72).

Although they did not directly mention the Federal police force, other participants also stated that force was used in quelling conflict.

The main measure used is detaining the leaders of the conflict. Students that pose different political question are also detained. Also, when conflict occurs, the university deliberately gives a final test within (two days) to indirectly use it as a mechanism of discouraging students not to actively involved in such activities and as well divert the attention of students (P32:50).

Forceful measures such as suffering from the harsh measures of the Federal Police and other administrative measures like warning or being referred to the discipline committee decision to resolve conflict ... (P60:288).

... measures taken by the government's police is physical beating to overcome demonstration (P39:186).

Closing the main door not to let anyone get out of the campus and checking dorms at midnight (P46:218).

... forcefully punishing the students that are have actively involved in the conflict by using all means: from making them silent by using police force up to referring the case to the discipline committee Dormitories are searched suddenly at midnight and students are forced to leave dormitory at midnight to the police stations for arrest (P47:223).

... the security office takes measures on students who cause destruction, and they are forced for the materials they damaged. The legal office takes students who were involved in the conflict to the court (P55:263).

The participants indicated that harsh measures such as those experienced by AAU students results in negative effects such as mental health concerns, physical concerns such as physical beatings which affect their health, as well as psychological

concerns, depending on the type of treatment that they have suffered. The harsh measures affect students psychologically as they become traumatised once they encounter such a measure particularly if it not proportional to their actions. This could also apply to students who were not directly linked to the violence but are inadvertently part of it as they were registered students on campus at the time.

Though I could obviously not trace those who killed as part of the conflict, P1:194 explained that the major conflict resolution mechanism is arresting and killing.

The only solution taken is killing and detaining students by police.

The forceful measures used in conflict resolution at AAU seems to follow a traditional pattern established during all the reigns: The Imperial regime ruled by Emperor Haile Selassie I, the communist government led by Colonel Mengistu Haile Mariam and the current regime led by EPRDF. This shows that there is no change in conflict resolution. A lesson to learn out of this longstanding traditional measure is that the level and intensity of conflict has not changed though a consistent form of forceful measure is used at AAU.

4.5.1.4 Alternate situational measures

The other form of conflict resolution emerging from the empirical data, being used at the university is administrative decisions which do not tolerate conflict and are not prepared to compromise. In this connection, P21:98 explained that the measures are context-based and, depending on the level of conflict, students could be expelled but that minor conflicts were often resolved by the students themselves. The following participants reacted:

The measures taken depend on the nature of the conflict. If the conflict nature is very strong, students are expelled or suspended for one year. Such decisions are taken by AAU administration based on the formal rules of AAU. The rules state cases to be referred to the discipline committee and decide accordingly. Conflicts which are trivial in their nature are solved by the students themselves. Most conflicts are like this (P21:98).

As I know from other university experiences measures like suspension, warning and dismissal are taken (P45:214).

Suspending students from their academic life temporarily or permanently (P68:235).

Additionally, the following data obtained from the participants also reveal that the conflict resolution mechanisms are highly autocratic and formal, which means that formal rules are not flexible and have been established without considering the availability of variety conflict resolution mechanisms.

To resolve conflicts the concerned body takes a procedural law or regulation. (formal and strict measures as discussed above). The measure harshness increase as the conflict becomes harsher. For example, if the dispute is very severe, the discipline committee takes harsh action on the conflicting bodies like expelling them (P50:237).

However, some views still claim that very little effort is made to resolve issues by all possible means.

Honestly there was no observable means taken to put an end the quarrel other than putting entire protestors into jail (P10:47).

P31 highlighted the fact that students who had damaged property and caused immense destruction on campus to resources, were not made to pay the damages:

No effective measures were taken by the school administration for none of the students that created the hostility in the compound and damaged the materials. The students did not also compensate for those damaged materials” (P31:144-145).

This viewpoint is that students responsible for the conflict should be made responsible for recompensing the university for the destruction. Participants were not completely satisfied with the actions of the university administration in dealing with conflict:

There is no measure I have observed rather the school there is a student seminar (a formally organized discussion which failed to address its objectives of creating a proper and effective dialogue towards seeking solution but unfortunately ended up in provoking the emotion of students) which is being a cause for ethnic conflicts(P36:172).

P48 argued that there is a serious gap in generating effective strategic conflict resolutions. Instead of implementing professional resolutions, the AAU administration keeps students busy by changing examination schedules or making changes in course credit loads so that students are kept busy rather than dwelling on conflicting issues. Participant 48:228, in this regard, commented on this alternative measure taken by the university administration:

I did not observe any kind of civilized or strategic solution or measure. This will make the problem to continue on. The different measures taken are informing revised final exam schedules when students protest. This makes students divert their attention to studying rather than protesting. Sometimes, they increase the credit hour of subjects so that they will attentively look after their education.

Though some problems are sought to be resolved, basic problems like ethnic issues could not be resolved due to weak conflict resolving mechanisms that do not address the main issue but seems to be a perpetual 'beating around the bush'. P52:247 indicated that this tends to happen with ethnic problems:

But nothing is done to solve ethnic problems which are sensitive problems to the university and the country.

As discussed above, forceful measures were taken to resolve conflict with the intervention of the police force which followed a traditional form of conflict resolution. However, besides this forceful measure there is also an alternative measure. This measure is described as an administrative measure by entertaining the cases in discipline committees. Another approach is the attempt to liberalise the conflict in organised seminars to openly discuss issues and reach common peaceful grounds. A further administrative alternative measure or tactic identified was revising

examination schedules ensuring that students take the necessary time to revise for these which has the intention of diverting the attention of students away from possible conflict.

4.5.2 Effectiveness of Conflict Resolution Mechanisms

Conflict resolution requires effective measures. The effectiveness of conflict resolution is crucial in neutralising the conflict, using it as a potential source of energy for further decisions and then maintaining the peace. Cognisant of this fact, the participants of the study considered the extent to which the conflict resolution is effective. The empirical data indicated that some participants regarded the conflict resolution mechanisms as effective while others in contrast, felt that they were not. The following discussion indicates the reactions of the students.

4.5.2.1 Effective conflict resolution mechanisms

The effective conflict resolution mechanisms used at the university are mediation, negotiation and/or discussion. According to the response of P1:5-6, AAU resolves conflict through these mechanisms, and they were found to be effective:

The university has been taking positive measures to effectively to resolve the conflicts by referring it to the department heads (in other empowering them because they are supposed to be affected by the conflict as long as their respective department students dwell in it) who listen to the students and instructors as means to try to resolve the problem in an appropriate manner. In other words, there is mutual consent to negotiate and harmonise the conflict caused.

One conflict resolution mechanism is the establishment of a peace club which is an extracurricular activity, and that can sensitise students to peace concepts and practical activities to help shape their attitude. P37:177 explains that:

The university measure is good because it tries to deal the conflict peacefully by establishing peace clubs through student construction.

Likewise, participants recognised the conflict resolution mechanism that the NGO and AAU took in establishing peace clubs, is significant in serving to prevent unnecessary conflict.

Recently as I pointed out above, preventive measure of conflicts the peace club is taken as a solution (P28:131).

Other viewers see the effectiveness of the conflict resolution mechanism as a way of showing or teaching the rest of the student population about the repercussions of being the cause of conflict. According to P18 (78):

The measure is a good example for others. It teaches others to protect themselves from conflict.

In this connection, P27:27 stated: *I can say it is effective because I did not see anything that caused harm to the students.* This implies that these conflict resolution mechanisms are student-centred and in the best interests of the students.

In contrast, P25:118 regarded the resolution mechanisms that were adopted as ineffective because the decisions were autocratic and had dire consequences for the students with regard to their education:

It is not very effective because it might sometimes lead to dismissal from campus.

Despite the fact that coercive measures can resolve conflict, by and large there should be other moderate measures that could serve as sustainable conflict resolution mechanisms which are not formal and autocratic.

The type of decision is autocratic which affects the lives and even the futures of young students. In this connection, another participant, P65 (328) supported this view as follows: *Since its measures are strict, it is very effective*"

From another perspective, some students regarded the discussion strategy as a “carrot” approach and taking coercive measures as a “stick” approach. P33:15 puts it like this:

The measure taken by the university has a remarkable effect to resolve conflict. Because giving advice to the disturbing students about the negative effect of conflict would increase their awareness about peace and security. Punishment is a good mechanism to create a good citizen. If these students are punished, they would learn from their mistakes and become a normal citizen. Expelling these students is the last decision. This decision has a negative economic, social and behavioural effect on the students themselves and on their family. Therefore, to keep themselves from these effects, the students should distance themselves from these actions.

As discussed by P33, in order for students not to become victims of the consequences of the measures taken, students should refrain from becoming involved in conflicts. This is a controversial issue. An autocratic style of decision-making is not always a preferable style; there are other decision-making approaches that could be used, and the decisions should be based on the type and severity of the conflict. In this connection, P33:177 presented the argument that:

At that time, the university decided to [ask] the federal government to intervene (requesting police force to enter the campus) and stop the demonstration ... because when demonstrations continue there will be destruction. The university measures to resolve conflict are very effective.

As discussed above, the stick approach which coerces may resolve a problem but may not be sustainable. The various views of the participants should be discussed as a finding but are unlikely to be accepted as a best solution

Other participants, such as P43, 50 and 62 appreciated the effectiveness of the conflict resolution mechanisms due to their timeliness.

Of course, the university is very active when it comes to taking measures. The university actively participates in providing resolutions for the conflict that occurred. They will take action as soon as possible by identifying the cause of conflict (P43:205).

It is very good. Compared to other universities, it is not frequent, and it is solved earlier before it becomes a dangerous situation (P46:219).

Generally, participants reflected that the conflict resolution mechanisms are effective for several reasons. P50:237 stated: *I think it is effective. Students are living in peace.* Similarly, P64:312 put it plainly as follows: *Until now the measures are effective.*

To conclude the discussion on the effectiveness of the mechanisms, the following reactions show the effectiveness of the conflict resolution mechanisms

I think the measures are very effective in keeping the university out of trouble and thus maintaining the educational atmosphere to those who want to learn peacefully (P45:215).

To some extent the measures taken by the university is effective, but other social crises make the conflict resolution difficult (P65:317).

As discussed in this study, the causes of conflict are not only bounded to the university's affairs. It is extended to social and political issues. Though the university attempts to resolve the conflict using alternate mechanisms, as long as the social and political crisis is not resolved, the vicious circle continues to exist because students continue to raise certain external issues which means that the conflict starts afresh. Hence, there is no objective reality and documented justification that supports that the use of conflict resolution mechanisms are effective to ensure that dysfunctional conflicts are being eliminated at AAU.

4.5.2.2 Ineffective conflict resolution mechanisms

Although some participants perceived that the conflict resolution mechanisms are effective, there were also views that challenged the resolutions as ineffective measures. The justifications provided by the participants are based on different perspectives and indicate that the conflict resolution mechanisms of police intervention and administrative measures that are autocratic, do not leave room for grievances to be discussed and are not effective. P5:22 briefly explained his perception of the ineffectiveness:

The measures are totally ineffective. We cannot say that the university has a system or measures designed to resolve problems. It is the federal police who decides and take actions.

In a detailed discussion, P11:54 also elaborated from another perspective highlighting the fact that the present conflict resolution strategies offer a temporary solution and in order for a permanent solution to be gained, students need to be equipped with conflict management skills:

The university measure is less effective for resolving the conflict which rises, and there is no mechanism to resolve this conflict, but the government uses force though it aggravates more conflict in Ethiopia rather than resolving it. It is very difficult to argue that the university administration has taken effective measures in resolving conflicts as far I see in the university without ignoring the punitive measures taken by the university. The punitive measures only give a temporary solution as far as I am concerned ... In my opinion, equipping students with conflict management skills and knowledge is the most important tool to effectively manage conflict in the university level and also for the greatest benefit of the country". Such an issue of inculcating the skills in conflict resolution is strategic and worthwhile.

P11 (54) also pinpointed how the mechanisms are ineffective and indicated how it could lead to future negative consequences.

The other point that makes the university measures not effective is that potential disagreement and conflict are often ignored which sows a future seed of destructive conflict which is still living.

Another participant asserted that forceful measures make the conflict resolution ineffective.

I would not say the measures are effective or not even near for effectiveness. The measures tend to be forceful which suppresses the cause rather than looking for a solution (P44:210).

Participants 58 and 60 put it bluntly that police intervention uses force to resolve the conflicts and argued that such intervention was not an effective mechanism in resolving the conflict.

Even though there is no visible conflict in our university. Generally, the measures taken in most universities is calling police force to the campus and stopping the conflict by force which leads to more harm and injury for students as I listened from my friends who were found in the conflict (P58:279).

Because measures are more forceful, it is not that much effective in resolving conflicts (P60:288).

Hence, according to Gyasi, Xi, & Ampomach, (2016:9) autocratic style stems from fear and feelings of insecurity, is brutal and cannot sustainable being effective.

In a university setting, diversity can be a cause of conflict. Earlier in the chapter, it was noted that conflict arose mainly from ethnic differences, which indicates a propensity for conflict. This scenario calls for a proactive policy on the mitigation and resolution of conflict in order to create sustainable solutions as:

We have to admit that the legislation has poor ability to solve dysfunctional conflicts. The main problem of the university legislation is dissemination and execution. The legislation is not well communicated for students. After a

problem occurs, the university also does a poor job of investigating the situation and execute the regulations (P70:16).

P68 (53) confirms the above statement:

The measures that are taken are mainly punishment and destruction. These measures are taken when the conflict reaches the maximum point. The university policy (the legislation of AAU) is very weak and reactive. And from my observation, I do not think the university has a conflict management policy.

In this connection, some participants, P30 and P21, also discussed the administrative measures taken to resolve the conflict, which seem to resolve the conflict temporarily but do not present a long-term solution.

The measures are not effective because instead of giving positive answers or accepting the grievance, the university punishes or expels students involved in the conflict (P30: 140).

The measures taken depend on the nature of the conflict. If the conflict nature is very strong, students are expelled or suspended for one year. Conflicts which are trivial in their nature are solved by the students themselves. Most conflicts are like this (P21:98).

Similarly, other participants stated:

I do not think it is that much effective. But it cools down the conflict for a bit (P42: 200).

It is effective in stopping the riot or protest for the time being, but eventually, the conflict will break out some time(P47:224).

The university measures are not that effective. The measures can stop the conflict for the time being, but they will not solve the underlying problems (the issues raised are not bounded to the internal university affair but rather external social and political problems which are unlikely to get solution by the AAU

administration) Since students are expelled, suspended or detained, it will stop the conflict for the time being. But the measures do not care about solving the main cause of the conflict (P51:243).

Other conflict resolution mechanisms are implemented like conducting panel discussions [as discussed earlier] but are not very effective. The reasons for these panels being ineffective, according to P19 (87), is the failure to provide solutions.

More violence from people with authority followed by a useless panel discussion that only talks about problems but never giving solutions.

P56:269-270 mentioned the same issue as well as other mechanisms which are also not effective:

In my view, nothing is taken, only university conferences are taken annually. It is also country case discussion rather university conflict resolution. There are discipline measurements but not so much enough. The university should solve the problem not only in a theoretical way but also in a realistic way.

In this regard, a staff member working closely with student affairs that the university supported the peace club activity on one hand but still felt that the measures were insufficient to resolve the conflict. P73:27stated

One thing I can say that is good in the university is the peace club. The peace club prepares a public lecture which is good. Creating a student police force is good however it has not created peace finally. A public lecture series is also prepared every Wednesday on current issues which is also good. Even if these things are good, I believe that these actions should have been taken earlier. But finally, I have to say that the university is not actively working on them.

According to Kurt Lewin any change management process has three phases: unfreezing, changing and refreezing. This model of changes involves creating the perception that a change is needed, then the second phase is moving toward the new desired level of behaviour. The final part is refreezing which is sustaining the changed situation (Lewin, 1948). Organizing peace club is a new practice in AAU but

the implementation of this new practice should be sustained by assigning responsible body and mainstreaming the action to get high consideration. Failure to accomplish the sustainability of refreezing step creates a backslide and as discussed, will not result in having an effect on the situation.

The ineffectiveness of the conflict resolution mechanisms according, P36, 55 and 54 is due to the inability of students to change, as well as the environment from which they come.

The university measure is not effective. The main problem is that students are raised in an environment which teaches poor tolerance (P36:172).

In an interview session, a department head and an assistant professor strongly asserted that the university conflict resolution mechanisms were not able to provide a viable solution.

The provision in the Constitution is available and encouraging, but practical experience is low. Sometimes there is the use of force which creates another problem. It is the conflict resolution that is problematic. It is not the university's system alone but the bigger system does not allow the practice to prevail and hence the measures taken are not effective. But I do not think these measures should always be taken by the university. There should be an interactive process to change this scenario (P69: 5).

Generally, ineffective conflict resolution mechanisms are the result of poor management skills. The management of an organisation should be trained in effective conflict resolution mechanisms as it is one of the core activities of leadership. P57:275 suggested that the conflict management strategy was not up to the expected standard.

The university measure is not that effective in resolving conflicts due to poor conflict management strategy and policy.

The conflict resolution mechanisms as per the reactions of some participants are ineffective. The ineffectiveness results from poor conflict management strategy which

mainly focused on coercion. Such measures are traditional and autocratic. Hence, student involvement in developing a proactive university policy which should consider their well-being and the development of a conducive learning environment, is unquestionable. Accordingly, the European Students' Union (2016:1) asserts that in the 21st century, student participation in decision making would also contribute positively to policies to manage conflicts in the sense of ownership. The Union clearly suggests that academic collegiality calls for the partnership of students and academic staff in the management of higher education including conflict management issues.

4.6 PEACE EDUCATION

In the above discussion, various conflict resolution mechanisms were discussed. The most effective mechanism appears to be peace clubs. A win-win solution is preferable and most advantageous. In the contemporary situation, there has been a strong demand and keen interest in peace education in the international context. Peace education is not limited to a flourishing academic discipline but rather as an active global social movement "that can collectively unify, fuel and inspire dialogue among scholars, researchers, activists, educators, government leaders, and the myriad of public peacemakers committed to creating cultures of peace throughout the world" (Lum, 2013:121). Hence, we should take peace education as an opportunity that fosters a win-win solution especially in the contexts of conflict resolution. The effects of peace education are significant and can encompass wider scope

Peace education, by its very nature, can serve all parties concerned, and its benefits are clear. It is described by Tigist (2016:45) as

... the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.

Thus, employing such a privilege that has the potential for solving our critical problems, is a wise decision and it is a breakthrough towards shifting to a new paradigm of thinking and filling the gap observed in the journey of conflict resolution. Hence, the conflict resolution mechanisms should be revisited and innovations introduced to break the vicious cycle of dysfunctional conflict. In this connection, P23:10 recommended that:

A lot should be done because [the usual conflict resolution mechanism] it is ineffective. They [the AAU management] should find better mechanisms to [address] these kinds of situations.

Thus, in this dynamic and volatile world, conflict resolution mechanisms should be diversified and innovative. Conflicts should be able to be resolved in a profound and professional way especially in higher education because this environment has a particular responsibility in adding value to society and, in acting as think tanks and being a role model for other institutions. In this connection, peace education is a discipline that has been developed over the past 40 years, emerging from its parent field of “peace studies” and fostering awareness, skills and values in achieving peace (Bajaj & Chiu, 2009:443). The following diagram (Figure 4.1) indicates that peace education involves more than simply peace studies; it also serves as a conflict resolution mechanism.



Source: Bajaj, M. & Chiu, B. (2009: 443).

Figure 4.1: Framework of peace education and its co-disciplines

The above figure indicates that peace education is interdisciplinary and is applicable in different situations: disarmament, human rights, development plans, citizenship, civics and ethics, gender awareness and training, global standards and international law, and environmental considerations. Moreover, it instils behavioural change and also serves as a tool for conflict resolution.

However, prior to discussions about peace education on the basis of participants' reaction, which is the basic concern of the study, some participants highlighted the fundamental significance and prevalence of peace to emphasise peace education. Thus, the following discussion briefly states how peace can frame, influence and necessitate peace education.

Ordinarily, peace can be defined as “absence of conflict or no violence” The prominent scholar, Galtung (1969), defines peace as two-sided, namely, positive and negative peace. According to Galtung (1969), positive peace is the absence of structural violence, and negative peace is defined as the existence of personal violence. The very essence of peace education starts from conceptualising fundamental issues as identifying one's inner peace and distinguishing between positive and negative peace. It is necessary to use both formal and informal methods in inculcating the idea of peace as a key conflict resolution mechanism. P14, P15,

P17 and P18 seemed to realise this. Hence, P14 and P18 focused on the concept of peace and asserted that the concept is crucial for creating a peaceful environment. They reflected their views as:

very interesting because everybody should know the concept of peace then it will be possible to live peacefully (P14:68).

... very important to resolve common problems and not only for conflict but educating about conflict and addressing the importance of peace(P18:82).

In line with understanding the concept of peace and being educated about it to live peacefully, has a major impact in the environment of education and that of life after the completion of education. This is asserted by P15:

For me, it is necessary because whoever has positive awareness about this issue [peace] helps in education and also in life (P15:73).

If it is conducted or a course is given to all students at all university levels, the students will have good conduct or good perception about peace (P17:78).

According to Senghaas (2006), the theory and practice of peace sets a basis and key impetus for the theory and practice of peace education. Accordingly, the conditions that can guarantee peace are a legitimate monopoly. The concept of the civilization hexagon, developed by Bremen-based peace researcher Senghaas (2006), has also provided an important basis and key impetus for the theory and practice of peace education. He has defined six conditions that can guarantee peace: a. legitimate monopoly of force by the state, the rule of law, the indispensability of interdependencies and affect control, democratic participation, social justice and a culture of constructive conflict management. Hence, peace education programmes are conducted on the basis of the last hexagon (culture of constructive conflict management). It is in accordance with this premise that the concept and awareness of peace determines peace which in turn can be facilitated by a deliberate, conscious and successful motive to resolve conflict. The views of the participants reflected

above, is in line with this analysis and acceptable. Once such awareness is created by peace education be initiated with a constructive scenario in higher education.

Peace should not be recognised as a concept only. It should be inculcated practically and specifically. In the academia, peace education like any other field of study in higher education should have expected outcomes. Therefore, 'peace-in-practice' should exist and this practice is realised through three levels: peace in the classroom, peace in the school, and peace outside the school.

The following sections discuss peace education under different sub sections. They are, peace education and the domains of learning, peace education and political issues, peace education and conflict resolution, peace education and co-curricular activities, peace education as a strategic solution, peace education as an instrument of tolerance in society.

4.6.1 Peace education as a course at higher education level

On the basis of this framework, the empirical data indicate the importance of peace education as a mechanism to regulate conflict. P23:109 and P20:93 puts it concisely and briefly that peace education is a critical basis for conflict resolution. In this connection P1:5-6 supports their idea and states that

Peace education as a course in the university in relation to conflict resolution is good because there are conflicts which could be avoided if one learns peace education (P1:5-6).

On the other hand, another participant agreed that peace education is a potential conflict resolution mechanism because it can inculcate the basic elements of conflict management:

In my opinion, peace education given as a course in the university is the best to resolve conflict. Because this course teaches about all things related to conflict issues such as tolerance, corruption, secularism, morality, right and obligations (P3:14).

Interviewee P66 suggests that peace comes primarily from conducting education in a friendly social environment and elaborates the argument as *Peace is the prerequisite of education. Therefore, having a good atmosphere towards social relations is very credible.*

Hence, it is suggested that peace education is a compulsory course which can guarantee stability for the teaching learning process. This is described by P55 and P67.

We will have in my suggestion, peace education is important for our university. Because without peace, nothing, and so the course must be given (P55:264).

The same idea is reflected by P67:

Peace education is essential to solving conflict. This is not debatable. Peace education needs to be introduced in our country (067:321).

Related to this response, P4:18 provided the justification for the significance of peace education and replied that peace education can frame students to think in a systematic manner and recognise their rights and obligations which leads to positive thinking. This asserts that peace education should work on behavioural change in terms of knowledge, skills and attitude, reinforcing Step 3 of Lewin's model where there is a move toward the new desired behaviour.

4.6.3 Peace education and the domains of learning

The delivery of peace education, like other courses, is expected to bring about behavioural change in terms of the three domains: knowledge, skills and attitudes. P34:163 argued that the behavioural change expected from peace education is not only about knowledge, but, by and large, it is about attitudinal change and in the case of AAU, it should involve both staff and students.

It is somehow nice, but I am afraid that it is not because of knowledge scarcity. It is a matter of being blind. And I feel that peace education will work out if conflict resolution methods course could be given to the working staff.

As a system, if peace education is introduced in the domain of learning, it should not only involve the students, but the academic staff should also be part of the programme. In several countries, peace education is offered for teachers as their influence is crucial in the teaching and learning process.

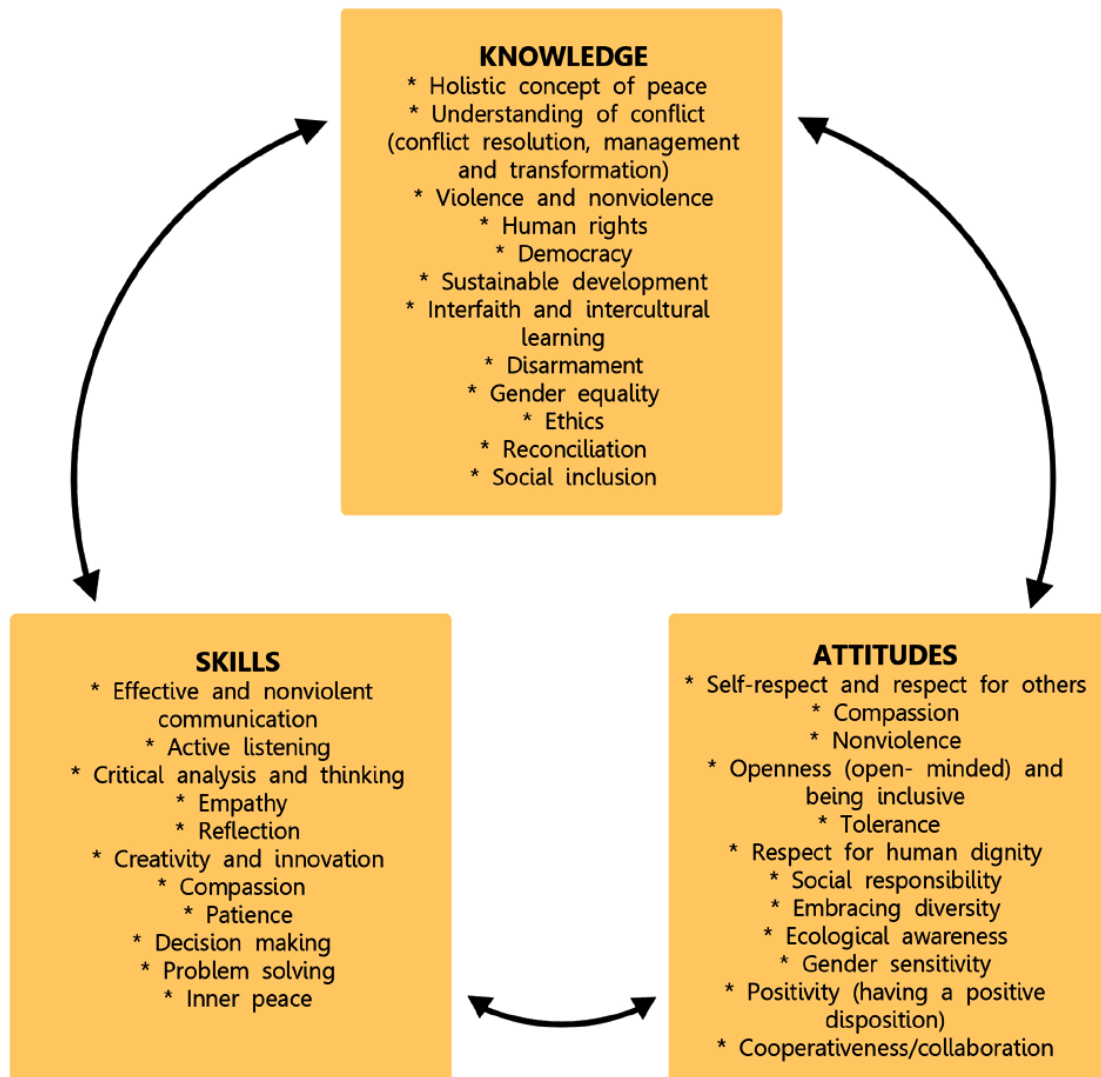
All in all, attitudinal change is the most crucial factor in changing behaviour. P63:304 discussed this issue as follows:

I believe that giving peace education is a good thing. But giving peace education as a course will not solve the problem. I believe that behavioural change is the most important thing.

However, P27:127 was optimistic about behavioural change and stated:

As I said before because of the nature of conflicts and their causes, peace education or giving education about diversity and tolerance is very necessary and a powerful mechanism to resolve the conflict in my opinion. So, I agree with giving peace education as a course at the university.

According to Castro and Galace (2010:39) peace education has an objective to teach competencies through the learning domains, knowledge, skills and attitudes. This is mainly expressed by focusing on the development of the mind, the heart and the body. It is a form of learning that facilitates learning in all these three domains. The following diagram explains this brief discussion fully.



Source: Carreira, Couldardeau, Gonzalez, Gracia, Romeral, Quintilla, Schwizer, Veeneman, & Villanueva (2014: 40)

Figure 4.2: **Peace education learning domains**

The knowledge and skills acquired and the attitude developed in a peace education course can be transformed into problem solving when done practically. It can have a wider boundary and get utilised to see different contexts with the lens of peace education. One of the contexts to be addressed is the political issue.

4.6.4 Peace education and political issues

Peace education has the power to broaden knowledge, skills and attitudes in addressing conflicts in nationwide politics. P2 agreed on the importance of peace education for changing the political atmosphere which is beset with contradictions and continuous demands for political, economic and social rights. P2:9 argued that it is powerful in changing the status quo of the political environment:

Peace education should be a course for students in this university, particularly considering the foggy political climate in the country.

Peace education can make a nationwide contribution beyond the university community. Its significance extends to a nationwide level because it can bring about behavioural change among the citizens of the country. P9:43 was optimistic in this regard:

I suggest that if peace education as a course to conflict resolution is good. Peace education is not important only in the university but also at a national level. I am also ready to learn it if it is given as a course at the university.

One of the causes of conflict in AAU, according to the empirical data, is ethnic and political issues that are evolving outside the university community. Students, as the products of the entire society, are interested, one way or the other, in these crucial issues. The conflicts taking place in the university have a far-reaching impact, and the outcome is found to be undesirable. Taking a safer position and bringing the conflict to a positive outcome is possible through wise conflict resolution mechanisms. In this regard, the contribution of peace education is significant because it has a strong impact on changing the behaviour of students and equipping them to solve problems more professionally. According to Kester (2013:157):

Peace education is an academic discipline and professional practice for the development of formal and non-formal learning programs aimed at the creation of peace cultures. Some of the programs seek the immediate cessation of physical violence in schools and

communities. Similarly, others emphasize the cultivation of values and behaviours conducive to peace, such as nonviolence, cooperation, social justice, and sustainability. Taking into account this argument, peace education would be an effective instrument in resolving political conflicts.

The main causes of conflict are related to ethnicity, religion and political issues, as discussed earlier. Some participants regarded peace education as necessary for conflicts related to historical and political issues which need a change in behaviour. This is described by P50 (237-238) as follows:

I believe that peace education should be given as a single course. I do not know any kind of peace-related courses given by the university. Giving peace education will solve any kind of conflicts that will occur in the future (P50:237-38).

Similarly, P54 discussed the significance of peace education from the point of view of understanding one's own identity and culture. The Ethiopian society is very diverse with several traditions and local mechanisms that have created peace and harmony since the old days. Harnessing these traditions and using them to solve problems effectively could be regarded as a contemporary solution. P54 and P49 focused on this fact and looked to their own culture as a resolution in the open-ended questionnaire.

*As an informant from Oromia, what we lose is our sovereignty, not peace. We know what peace means before any civilization occurred. We have a lot of lessons to teach the world as we have been in peace when other parts of the world live by the sword and rule by the sword. Even the enemy will be a member or a family by **Gudifacha**⁵ system; even the power is transferred*

⁵ This is a traditional adoption practice in the Oromo community (One of the biggest ethnic group in Ethiopia) where the adopted child is given due care alike the biologically born child/children (if any) in that particular family.

*peacefully by the **Gada**⁶system. When our grandfathers created such a beautiful and peaceful way, you know where the westerns and the eastern have been. It is a good course, but answer our question first (P54:258-269).*

It may be good. But the main thing is the regaining of our true history of living harmoniously rather than teaching how to live in peace. Because ethnic conflicts are directly derived from false war history which creates horror in the mind of the [young] generation (P49:233).

However, P57 had a contrasting view about where students should develop their understanding and practice of peace:

I do not think that it should be given as a single course. The students are preached about the importance of peace through their family, religion and other things. I believe that we can learn peace through our elders (P57:275).

From the responses above, it is understood that peace education can be a supporting instrument to create broader and mutual understanding at a societal level. Such understanding has several benefits in creating harmonised society because some conflicts are deeply rooted political issues, ethnic-based or religious. In this connection:

... peace education provides us with solution of all problems that stem mostly from political corruption. It is based on the idea that adopting knowledge and development skills is the basis for gaining positive attitudes and behaviour that may lead to the development of intercultural training programmes. The focus of peace education programmes is that information about the values, customs, and practices of the members of the different cultures contribute to better understanding of others, thereby reducing prejudices, negative stereotypes, and tensions among people of different cultures. Therefore, the program for peace education must not only strengthen the capacity of an individual for critical thinking but also strengthen the

⁶ This is a democratic way of electing community leaders in the Oromo community, despite the fact that the formal governance has never been democratic in Ethiopia as well as the Oromiya Region.

majority to avoid negative instances and tolerate (www.worldscientificnews.com).

To conclude the discussion, the role of peace education is essential in the promotion of unity and development at the local, national and international communities which goes beyond a university community.

4.6.5 Peace education and conflict resolution

Peace education aims to respond to the paradigm of violence by harmonising different approaches to education for peace so as to foster a shift towards a paradigm of peace. The understanding of peace education is based on the concept of True Peace which is a participatory non-violent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of non-violent human interaction. The concept is composed of three interrelated dimensions: inner peace, social peace and environmental peace.

Peace education has the aim of reacting to the paradigm of violence by offering different approaches to undergo a paradigm of peace shift. Thus, peace education is a multi-disciplinary form of education, as discussed in this chapter and illustrated in Figure 4.1, hence its significance. P5 and P64 suggest that peace education should be a compulsory course for every student in creating awareness and creating the ability of conflict resolution:

Everyone needs to undertake peace education. We need to learn more and more. Because learning can make a difference in relation to conflict resolution. (P5:22).

If this course is given, conflict will not occur easily since the students have a good awareness (P64:308-309).

Beyond creating awareness, peace education also influences student behaviour, which arms them against becoming involved in destructive conflicts themselves. P64 explains:

It is effective in that it teaches students that conflict is destructive and affects the teaching-learning process (P61:293).

Likewise, P8:37 stated that peace education should be a prerequisite for university students as an instrument for conflict resolution. He agreed with the previous argument that peace education is not only about knowledge but can also be used as a skill to resolve conflict.

In my opinion, peace education must be taken as a course for all students especially when they enter the university. And in the future, I will expect peace education to be given as a course for the reduction of conflict.

The significance of peace education is recognised by different participants for different reasons. Peace education is not only recommended as compulsory but a potential tool for conflict resolution and conflict management.

I strongly agree since this education may have the power to reduce the ethnic, religious and other conflicts and give the way to resolve (P56:270)

I suppose that peace education is more interesting in relation to conflict resolution (P60:289).

I believe that education is the best weapon to manage conflict because, if it is mandatory (P65:313).

P58:280 recommends it for other universities as well

Peace education is a strategy in which every university should have a program in order to manage conflicts peacefully. Therefore, giving peace education as a course is very important.

However, participants concluded that it is not only necessary for students. It should be extended to teaching all citizens. As P62 stated

Peace education is very important for the student of the university and other society of the university to create citizens who have the same idea and

understanding about peace and to work together in the cooperative and productive way and to have a society which is responsible for keeping and handling peace (P62:299).

Hence, Ahmed (2017:4) concluded these discussions asserting that peace education can bring about a significance contribution in conflict resolution,

Peace education in practice entails training people to think critically, equipping them with the tools to understand and resolve conflicts fairly and rationally using effective counterstrategies and action plans for peace (Ahmed, 2017:4).

4.6.6 Peace education as co-curricular activity

Extracurricular activities are of paramount importance in inculcating knowledge and skills and bringing about the intended behaviour. In this regard, AAU has formed a peace club to alleviate dysfunctional conflict and create a peaceful environment. P31:145 asserted that extracurricular activities should be introduced in order to effectively address conflict. The participant acknowledged that the peace club was a co-curricular activity, but it was not functional, that is, active enough to create influence. A club that is responsible for dealing with peace should be stronger. However, such an extracurricular activity working on peace could be a solution in addressing the issue of conflict.

From my point of view what the university has to do is to establish some peacekeeping groups like committees. When I say committees, they are not those who are already established but what I mean is an effective committee which takes rational and correct measure”.

Participants could all understand appreciated the role that peace education and the establishment of a peace club could play to bring an end to conflict. P11:54-55 stated that the functioning of the peace club in AAU was ineffective, but admitted that peace education would be a powerful means of persuading students to change their behaviour.

As far as peace education is concerned in the university, I have never heard of 'peace education' being taken as a single course in the university in relation to conflict resolution. However, there is a peace club in the university which is currently working on the campus. They have been organising discussions and panels less frequently with cooperation from government officials. But their contribution and influence are not as visible as their name. Thus, peace education as a course should be included in the education curriculum of the institution and lower levels.

As far as extracurricular activities are concerned, peace education is not included as a course in the official curriculum. P35:168 agreed with the idea of a module on peace education being offered to students, but stressed that peace education should be extracurricular. The reason is that students are already acquainted with peace issues⁷ in civics and ethical education.

It is good, but I think we learned [some ideas] in civics and ethical education and might have the same concept with peace education. It is better if it is a seminar, not an academic course.

Civics and Ethical Education covers more general issues and indirectly includes peace education. The proposed peace education, if combined with civics and ethical education, would be very useful. P12 and P19 supported this idea as:

Wow, it is good, and I hope with civics and ethical education it will create some awareness about how to respect law and security (P12:59-60).

It should be given as a course. Education is very important in everyday human decision making. If peace education is provided as a course for students, not only does it resolve conflict, but also prevents it from happening because people/students will make healthy, peaceful decisions in the first place. But one reminder is that this peace education should not be focused on students only

⁷ Though Civics and Ethical Education is offered in high schools, it is also a common course offered across all universities for all students enrolled in higher education in their 1st year irrespective of their fields of studies.

but mainly on authorized people who answer violence with more violence
(P19:88).

To the sum up the views of participants, Priya (2016:85) discuss the significance of co-curricular activities in imparting values which determine personality behaviour. The scholar states that co-curricular activities provide ample opportunity for the inculcation of democratic values and self-discipline and play significant roles in teaching different values in and developing the all-round personality of students. Such activities hence, must be part of the curriculum intentionally to be worthwhile.

With a similar justification, Wong and Leung, (2018:84-86) assert the significance of co-curricular activities as a basic instrument equally with the formal academic curriculum to create a “whole student”. They explain that participation in co-curricular activities contributes much more in the achievement of good academic results. The co-curricular activities usually include sports, arts, clubs [in the case of AAU peace club] and the like.

In addition, involvement in co-curricular activities results in several advantages such as better academic performance, lower retention rate, development of competency skills, youth development, employment and socialising. Taking socialising into account, participation in co-curricular activities can build friendships and social support with other students, expressed by reducing negative emotions. Mainly co-curricular activities provide the experience of facilitating the development of positive relations across ethnic groups (Wong & Leung, 2018:86), which is one of the causes of conflict in AAU. The significance of peace education is presented by participants in different forms. It is viewed as an important instrument mainly for conflict resolution. Hence, taking peace education as a strategic solution should be regarded as a basic solution

4.6.7 Peace education as a strategic solution

According to Wulf (2013:71), peace education is concerned with the skills, attitudes and knowledge that students or people need to develop to enable the establishment of peace. In the previous discussion, participants were asked if peace education can

serve as conflict resolution mechanism. Moreover, they were asked their opinion of considering peace education as a strategic solution in creating peace loving graduates of future nations or as members of the future generation. They have reacted to the question

Peace education is acknowledged as a comprehensive tool for better social learning. According to Jenkins (2013), peace education is a comprehensive approach introduced by Reardon (1988) and is able to frame the social and political factors that operate at all levels of human development and social engagement. This will help in regulating violence and shaping the ethical approaches necessary for bringing about sustainable peace.

Accordingly, participants' views indicate that they consider peace education as a strategic solution in shaping the attitude of students and inculcate them with peace, making them act as peace-loving citizens working for the betterment of their nation. Participants P70, P39, P47, P51 and P41, and P72 stated their opinions as follows:

So finally, peace education does not only solve conflicts but will have strategic importance. As what students learn in the university is a lifetime experience, teaching peace education will have a positive impact on the people they meet and also on the country (P70:18).

Yeah, it is good. But this should also be given for the whole society because this problem is not only the student's problem. The public should also engage in this issue (P39:187).

I do not know any kind of course that is related with peace. I believe that peace education should be given to university students. I believe that this course should be a given ...and should also focus knowledge about our human and democratic rights (P47:224).

There is no debate that peace is first for everything. As the university is the most powerful agency responsible for contributing for creating of a better

generation, peace is essential for better ongoing peace education. So, it must solve peace primarily (P51:243).

It is a very important course because as the name indicates it creates peace among people of different background. So that is a very important tool to resolve conflict by creating awareness among the society (P41:195-196).

A staff participant viewed the significance of peace education as follows.

I am a big fan of peace education. I have also designed a curriculum for peace education as an eclectic course, but so far there is no measure. I believe that peace education should be given as a course. And as I told you before, the government and Ministry of Education are working on this case. I recommend peace education being given as a single course and, if it is not possible, then it should be included in civics and ethics as a chapter. If you want long-term peace and harmony in society, peace education is a must. Bringing peace is like marriage which cannot be established by force. Developing the culture of dialogue, managing diversity by respecting and tolerating should be our priority to create peace. I think our culture also encourages violence like for example the names of individuals for example “Demelash, Tset Argachew” are those that push people to violence. So, let us change all these situations to a peaceful one. (P72: 23)

As discussed above, peace education is not only about resolving conflicts and tackling violence: it is future-oriented and emphasises the significance of peace for the betterment of the nations as well as the world. Thus, Castro & Gallace (2010) explain that peace education extends beyond the regulations of violence and conflict but actually addresses structural and cultural violence and emphasises the concepts of local and global peace. This is a strategic approach, which can be used to make citizens think broadly, not only teaching them about peace but mentoring them and reshaping their thinking to shoulder a bigger responsibility as 21st-century citizens. The following responses in the open-ended questionnaire dwell on this issue.

My opinion of considering peace education as a strategic solution in creating peace-loving graduates of the future generation is that the education will enhance graduates ... approaching problems, solving it with flexibility, openness will clarify criteria for decision making (P1:5).

Furthermore, the impact will be managed with calmness, tolerance and respect for underlying needs, concerns and interests (P1:5-6).

I think peace education is a key for the solution of creating a peace-loving generation. And I suggest that peace education must be given for all classes for all at every time irrespective of the extent of the conflict (P3:14).

Taking the issue more seriously, P18 and P11 state that:

My opinion is that peace is a very important element for the nation also we want peace strategically for our wellbeing and not only for the university life but at a society level because it is fundamental to create jobs and economic exchange (P18:83).

It is no doubt that education plays an instrumental and major role in solving societal, political, cultural and economic problems of any nation. Personally, I believe the idea of peace education in national education curriculum is highly important in creating pro-peace and tolerant generation because an educated mind is the most powerful weapon in destroying the roots of hatred, violence, intolerance and fear from any society. Thus, such considerations are not only strategic to the existing social and political problem and anywhere else but also should be given priority to save the future generation from the evil of division and hatred (P11:55).

According to Thompson, (2015:4), the above discussions state that curriculum packages should espouse tolerance and egalitarianism with educational structures that are considerate to such issues. Hence, peace education as a strategic solution should be delivered by AAU to its students.

4.6.8 Peace education as an instrument of tolerance in society

In university life, diversity is common which requires tolerance and has both benefits and disadvantages. Individual benefits refer to the ways in which the educational experiences and outcomes of individual students are enhanced by diversity on campus. Institutional benefits include enhancing the ability of colleges and universities to achieve their missions – particularly as diversity relates to the mission of teaching, research and service. Societal benefits are defined as the ways in which diversity at colleges and universities positively impact lives, policies and issues beyond the walls of the university. On the other hand, a disadvantage is the potential for conflict.

Thus, it is peace education that teaches such tolerance and brings all these benefits to society at large. In this connection, Castro and Galace (2010:83) discuss how peace education contributes to the creation of tolerance. Accordingly, prejudice may be challenged by teaching tolerance and peace. Tolerance is the “respect, acceptance, and appreciation of the rich diversity of cultures and forms of human experience” (UNESCO, 1999:54). Hence, the issue of peace education is found to be imperative. Agreeing on these issues, participants reacted as follows:

I believe that it will have a strategic solution in different ways. First of all, it will teach tolerance to society. People will start to understand and accept differences. This will create a harmonized society, and we could build a sustainable peace (P4:19).

If there is peace education and properly implemented by those who learn this course, it can create a harmonious generation which resolves conflicts peacefully not only in the university but also in their life. There will be active education due to the absence of conflict. They will learn in a respectful manner with their instructor (P23:109).

It is obvious. In order to produce a future generation that pursues peace. And peace education should not only be implemented in university but also in high school and elementary level (P24:114-115).

Peace education as a strategic solution is vitally important because a peace-loving society comes from the graduates who are enrolled in peace education courses on the campus (P25:119).

There is a very a good chance it will have a strategic solution if it is given to graduates because they can understand that they can avoid conflict and change the perceptions of society (P41:196).

From the above discussion, peace education has a societal advantage. The Ethiopian political problems would be resolved peacefully, with one means of ensuring peace through producing intellectuals who are imbued with the essence of peace through learning and practising peace education. Participants also took a strong position on this issue.

. Nowadays our nation is becoming a centre of conflict by those who do not want our country peace, love and respect for each other. Of course, they focus on the negative aspects of the government. My fear is not to lose the current government, but it is what kind of government comes to rule our nation. People are misunderstanding all those situations which are consequences of these conflicts. Those who are said to be intellectuals are flaming the situation rather than solving the matter (P31:146).

I believe that if peace education is given as a course, it will have a significant strategic solution. It will bring a change of understanding among the students. It will also help to resolve conflicts in a peaceful way (P32:151-152).

As I described above, peace is the basic and essential term to the development and growth of one country. To build a peace-loving generation, peace education should be taken by all students as a common course. Because it increases its awareness about the importance of peace for family, community, country and the world in general. Therefore, for the sake of the future of Ethiopia, Africa and the world (P33:158-159).

Taking peace as a culture is inevitable in today's world irrespective of the specific environment or context, be it a nation, region or an academic environment in a specific country. In this connection, Castro and Gallace (2010: xii) explain that the

need for culture of peace is evident as we reflect the progress of human kind's civilisation [a positive position] to negative amoralities such as xenophobia. Thus, to promote a culture of peace is significantly done by peace education. This type of education can help the young generation to neutralise the complexity resulting from a volatile situation. The knowledge and skills to nurture peace at the individual level can be created by such attempts which have the power of instilling peace within the broader environment.

4.6.9 Peace education at schools

A study conducted by Tigist (2016:253) found that in the high schools, the only means for sustaining peace and avoiding violence are the formal rules and regulations, the civics and ethics education and some clubs which could contribute to alleviating the problems observed as dysfunctional conflict. However, peace-building education that could comprehensively involve the creation of awareness, change of attitude and practical action for peace prevalence is not offered. Moreover, the Ministry of Education policy is also a top-down approach rather than a democratic one that seeks a win-win solution. Accordingly, some participants suggested that peace education be offered at high school (secondary education level) in order to make students well aware of issues of peace and how to maintain it before they enter University.

I think peace education is a very good idea, but I do not think it will be effective in universities. Because people mind must be prepared from the start (high school) (P42: 2001).

But I think it will be very good if students know how to avoid conflict before they join university (P42:200-201).

I believe that it should not only be given in universities but also in lower grades and also for the whole society (P29:136).

The university is an environment where the diversity reaches its peak. Learning about peace at this level, according to some participants, could be too late. They rather recommend that peace education is delivered at the lower levels so that

learners can internalise it and be able to react properly when they reach the university level. Participants stated that there is a need for peace education at all levels of education:

It should start from the grass roots level because students are shaped in the lower level. (P 69: 6)

It will be more effective if it is given in lower grades ... than in university level. This is because those who attend the university attend the university more or less having knowledge of it. They know how destructive the conflict is and how constructive peace is (P: 61:294-295).

As I think if we solve the conflict starting from grass roots (in primary schools, high schools, preparatory, kebeles and woredas), we will have a creative, rational, democratised and open-minded generation (P51:249).

I think it is a very good idea. As mentioned earlier, it will be very effective if it is given in high school. As a current student, I think we really need to know how to avoid conflict or manage it properly. Even if it cannot be one course in itself, I think they need to consider adding one chapter to the course on civics and ethical education (P42:201).

In order to create peace-loving graduates for the future of the nation, organisations need to try to make or enforce the students to be honest, peace-loving persons by teaching peace education as a course of education. A strategic solution should be found (P9:44).

In order to create peace-loving graduates for the future of the nation, organisations need to try to make or enforce the students to be honest, peace-loving persons by teaching peace education as a course of education. A strategic solution should be found (P9:44).

Another AAU staff member, viewed peace education as paramount, should be introduced at a lower level and should be an extracurricular activity:

I see this in two aspects: from a societal point of view and from the society's point of view. Universities are a subset of society. It should not be bound in a university level only. So, if you only teach peace education for these educational institutions it does not guarantee you a sustainable peace. It should start from the grass roots level because students are shaped in the lower level. There should also be extra-curriculum activities. When we promote diversity, we should destroy our common values. I believe it's not only educational institutions that peace education should also be preached to the whole society. But I believe that peace education should be given as a course. Peace education should not be included in formal courses but also in the extra-curricular part. This thing should be advocated through dramas, plays, music and other things. They should focus on creating common value. (P 69: 6)

The significance of peace education in the secondary schools rather than in the higher education is emphasised by P73:

I believe that this thing should not start not in the higher education sector. I believe that the course civics which is given during elementary and secondary school focuses on political views rather than morality. So, I believe that at the elementary stages, children should not know the Constitution but about moral. They should learn about respecting their elders, to know our country, respect our flag and things related to moral. During high school, we should teach students how to resolve conflict. So finally, peace education is not something I will think about. It is totally necessary.

Personally, I believe that it is important. Peace is a very critical issue. During these two years, we are observing a conflict in our country which is killing people and destructing materials. The main actors in this conflict are university students or the younger generation. So, I believe that educating this generation will have a positive impact. I also believe that peace education should be given in lower education not only in university. Peace education should be given in primary and secondary schools. The course civics is a failure. So, we should replace it with peace education which should be part of the curriculum. I do not

propose this idea, but it is a must. We are at a time where our sustainability as a country is in question mark ... it is a time where low tolerance is observable everywhere. So, peace education should be provided to avoid adverse effects. I also believe that peace education will also support peace club. (P73: 42).

To conclude the above discussions, schools provide the foundation for shaping knowledge, skills and attitudes. Hence, taking this into consideration, offering peace education in secondary schools is considered important and vital for creating and building the next generation of peace makers.

However, peace education is not favoured by some participants. They argue that it is a futile exercise because it is all about idealistic theory that cannot be realised on the ground. In this regard, the participants reacted in such a sense:

I do not think it will have strategic importance. Teaching peace education does not create solutions because most of the theoretical courses are not ... practical in the real world (P6:28)

I do not think that implementing peace education will have a strategic goal. Because what we learned so far is not that much reflected in reality. We should change our perception to bear a strategic goal. We need a course that changes our whole perception (P48:229-230).

Telling people about tolerance and teaching people to live in peace is not a way to create peace-loving graduates of the future nation. Because for many years they have been taught wrongly and horror history (P50:230).

Despite the fact that some do not agree on the introduction of peace education, the significance of peace education is vital in serving human beings and is a key instrument for solving overarching problems and creating a paradigm shift to ensure a better life. To conclude the discussion, Prasad (2013:34) states that “peace education is the education of humanity. It is the manifestation of an integral culture of body, vitality, mind, intellect and spirit. These elements constitute every human being without any discrimination of race, caste, creed, language, nationality and other

differences”.

4.7 CONCLUSION

This chapter presented with the findings of the study. The analysis of the data followed the pattern of the basic research questions. Accordingly, causes of conflict and the nature as well were discussed from the data collected from the participants. Various causes were identified mainly academic reasons, the perception and attitude of students and ethnicity. The nature of conflict and its effect are also brought out in this discussion. As to the conflict resolution mechanisms, several strategies are revealed but by and large the main concern of the study, peace education, is assimilated and suggested as a solution to mitigate conflict. The next chapter summarises these findings and presents the conclusions along with the recommendations.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

In the previous chapter, I presented a discussion of the findings emerging from my study supported by literature reviewed in Chapter 2. The purpose of this chapter is to synthesise the study and bring closure by discussing the most particular issues about the potential of peace education in managing conflict. Thus, the research findings are summarised, and on this basis, a conclusion and recommendations are offered. These fundamental elements (summary, conclusion and recommendations) are related to the research questions as outlined in Chapter 1.

5.2 OVERVIEW

This part provides a brief overview of the chapters and the distilled summary of the thorough and entire discussion. Hence, to give a full and brief reminder of the study, the study's aim, problem statement, research questions, the rationale of the research, the theoretical framework and research design are briefly highlighted.

The frequency of conflict in AAU which took place among students, between students and AAU's administration, between the security forces and the students became a serious issue and was reported by different media, government officials and the community. On the other hand, the scarcity of research to explore the causes of the conflict and recommend possible solutions was evident. Based on this gap, the research established the aim of exploring and explaining conflict at AAU and proposing peace education as a win-win solution. Based on this aim, the study posed a central question. *How can peace education facilitate the management of institutional conflicts at Addis Ababa University?*

This central question had, in turn, a specific inquiry which asks:

- What are the nature and the causes of conflict at AAU?

- What current efforts are being made to manage the conflicts?
- How can peace education be implemented to manage, resolve and transform these conflicts?

Based on the above research aim and research questions, the study had a clear rationale which asserts the significance and contributions of higher educational institutions in bringing novice solutions for problems, supported by research investigations. Hence, conflicts that are common in higher educational institutions demand new and functional solutions which are win-win in nature because they can be means or sources of new knowledge and innovations, which should also use this unique feature for their local problems. Thus, peace education, which is the central focal point of this study, if duly attended, can serve as a new tool to resolve conflict at AAU. In light of this, the study was able to rationalise the intervention of peace education as an alternative, unlike the traditional means of resolving conflict through coercive measures.

In order to situate the research in a theoretical framework, based on the literature review, the study used the theories of conflict transformation and conflict resolution. These theories were aligned with the study as the outcome of the research is to regulate inevitable conflict, but that should be resolved and transformed scientifically in this specific study with peace education.

To satisfy the aim of this study, it was required to investigate and come up with a reliable finding through a qualitative research approach. A case study design which was found appropriate to focus on AAU and collect the views of the different groups that are directly or indirectly involved in the conflict, was deemed most appropriate. The research paradigm was constructivist, which is interpretive and invited participants to offer their subjective interpretations. Hence, the participants were made comfortable to freely participate in discussions of the conflict prevailing at different times at AAU and as well discussing intervention strategies such as peace education from their lived experiences. The following section highlights the chapters briefly.

5.3 CHAPTER OVERVIEW

5.3.1 Chapter 1

In this chapter, the background of the study was highlighted. The statement of the problem was presented stating that a few types of research were conducted in addressing conflict in higher educational institutions, and thus, fundamental research questions were posed. The chapter also highlighted the rationale of the research and its significance. The key terms about the research were defined to guide the reading and interpretation across the whole paper (See Sections 1.1-1.11).

5.3.2 Chapter 2

Based on the research problem and the research questions as well, the literature was consulted, reviewed and presented in this chapter. This review assisted in contextualising the study and creating a more in-depth understanding of the research topic. In this token, before the discussion in the chapter, the context of the conflict in AAU was presented, taking cognisance of the fact that conflict is inevitable and prevalent in all contexts, as discussed in Chapter 2. The chapter provided an overview of the conflict scenario manifested at AAU over the decades. (See Section 2.2).

The research aimed to investigate the potential of peace education, and hence the literature review focused on theoretical and empirical literature on conflict and peace (see Sections 2.3-2.9) concerning the conflict in higher education (see Section 2.10). The subsequent part of the literature provided an extensive discussion of peace and peace education. The fundamental definition of peace and the culture of peace was presented (see Section 2.11). The final part of the chapter provided peace education as a point of discussion (see Section 2.12). The section further presented the evolution of peace education (see Section 2.12.1). The contribution of peace education in behavioural change, peace education vs conflict resolution and peace education vs conflict transformation were all respectively presented (see Sections 2.12.1- 2.12.2).

5.3.3 Chapter 3

In line with the literature review consulted in Chapter 2 and the theoretical lens provided, the research methodology and the whole process was discussed. As the research aim focused on investigating the potential of peace education in managing conflict in AAU, the constructivist paradigm helped to collect views and interpretations from diverse categories of the research participants (see Section 3.2). A qualitative research approach and a case study design was employed to conduct the study.

5.3.4 Chapter 4

This chapter thoroughly presented the findings emerging from the data collected, based on the research design in Chapter 3. The data analysis and interpretation were facilitated by data classified into themes and sub-themes. This helped to discuss each theme along with its sub-theme exhaustively. Hence, the whole discussion is presented, and the research questions are fully answered in this part of the study. Under the following sections, the summary of the findings is presented.

5.4 SUMMARY OF THE FINDINGS

A summary of the significant findings of the research questions is presented.

5.4.1 Conflict in AAU

5.4.1.1 Academic Reasons

Conflict at AAU is an ongoing phenomenon. There are always attempts to control the conflict instead of managing, resolving and even treating the symptoms or transforming the conflict. Hence, it focuses on treating the symptoms rather than investigating the root causes of conflict and then reacting accordingly. The causes are found to be multiple (see Sections 4.2.1- 4.2.3).

Conflict takes place between students and lecturers and professors due to students' evaluation results. As grading is a delicate part of university students' lives, conflicts are observed due to poor handling of the grading system. Students' future

opportunity for employment and intrinsic satisfaction is influenced by these factors. Absence of feedback and transparency is an academic gap that creates conflict. Grade scores, after they are approved by AAU officials if not informed, are reported in this finding as a sparking point for the prevalence of conflict.

Moreover, grading students is a sensitive activity which requires care and serious attention. This activity caused conflict and sometimes grievance, according to the findings. The study revealed that the negligence of some teachers to produce a reliable and justifiable grading provokes conflict. Grading as a critical issue because it may not be free from interest and expectations and, when student expectations are not met, conflict occurs.

Moreover, it is not only grading that instigates conflict but offensive instructional skill and poor classroom management is also found to be the sources of conflict at AAU. (See Section 4.2.1). The other reason for conflict in AAU is a prevalent cause in conflict management. Among the common causes of conflict, perception is worth mentioning.

5.4.1.2 Perception

Perception is a commonly recognised cause of conflict in literature and was discussed in the literature review (see Section 4.2.2). In this regard, students' perception tends to initiate conflict. The bias that is formed due to the perception manipulates individuals (students) to form an interpretation and attach meaning to a specific issue and thus, thoughts and actions are formulated and delivered on this basis. The conflicts at AAU are observed to be caused by the perception students formulate of each other. Perception as an interpretive factor; can be positive or negative in different instances. The negative perception develops hostility and leads to conflict, as revealed in the study. Conflicts are the results of negative perception as discussed by participants. Students who live together in the same campus and learn several courses for years at the same university have weak social relationships due to the negative perception they develop of each other based mainly on ethnicity considering other ethnic groups that differ from them. When clarified, students form negative perception towards a specific ethnic group, and all their actions are dictated

by their stereotyping. Moreover, they experience the same thing in terms of religion and find themselves in conflict (see Section 4.2.2).

5.4.1.3 Ethnicity

The study tried to bring a cumulative picture of AAU in terms of conflict by briefly investigating past trends. Thus, the trend of AAU conflict was directly associated with reflecting and advocating the different political, social and economic quests of the mass of Ethiopia. The advocacy was changed to a severe political struggle which was dominated by Marxist ideology and mainly raised core issues: 'land to the tiller and right of nations to self-determination, equality of all religions' and other fundamental democratic and human rights. After these issues were raised at AAU, two government changes occurred and currently, it is the third government that is in power; all in all, it covers the period from 1974 to date (See Section 4.2.3.1).

This trend shed its light and influenced the AAU community, especially the students who dwell on political, social and economic issues. Thus, whenever political decisions or implementations take place, and when students claim that it is not appropriate, they raise questions which creates conflicts with the university administration and with the concerned government administration or security forces (See Section 4.2.3.1).

Following the change of government in 1991, the question of the rights of nations and nationalities attempted to be addressed by the ethnic-based form of federalism. This state structure initiated a new Education and Training Policy that focused on teaching students in the vernacular. However, the study findings revealed a different point of argument which states that the various demands of the community in terms of self-determination, failed to be addressed. Consequently, political dissatisfaction gradually grew, and the old voice of demanding social and political rights continued to be heard from the students' side, and this situation caused conflict (See Section 4.2.3.1.).

Hence, as indicated in the study in Section 4.2.3.1, the leading cause of conflict is ethnicity. From the past trends at AAU, history records that students were sensitive to

government policy and political, social and economic issues. However, the current students, who are not exposed to a broader scope of environmental issues which making them aware about grand issues, have been indoctrinated by issues of ethnicity from an early age at the primary school level. Consequently, polarisation and stereotyping are the most apparent causes of ethnic conflicts. When compared to conflicts that are caused by religion, the ethnic issue is found to be frequent and more dangerous. Students are found to have a myopic understanding of ethnicity and are unable to tolerate others who do not belong to their ethnic group (See Section 4.2.3.2).

The ethnic issue, according to the findings of the study, is not only a source of conflict among students. It extends to confronting the government administration. Students raise the issue of unfair treatment of their respective ethnic groups by others, and they also claim that some ethnic groups are favoured with them being deprived of several things. Issues are complicated and take more attention when students feel and start letting their voice justify that their respective ethnic community is suffering from drought, for instance. Above all, the considerable conflict that took place during this study was the Oromo student protests, which was not bound to AAU but spread across the whole country.

As the Oromo ethnic group is the largest population in Ethiopia, its landscape is vast and crosses to many of the other regions. The case that complicated this protest and made the conflict dangerous was the new Addis Ababa Master Plan intended to integrate neighbouring towns on the outskirts of Addis Ababa but located in Oromiya Region (Addis Ababa itself is in Oromiya Region, but has its autonomy and mandates enshrined by the FRDE Constitution). Protesting the expansion, the ethnically-concerned conflict took place, and the entirely ethno-politics case was challenged to be resolved by the AAU mandate and capacity alone but directly demanding the intervention of the federal government (see Section 4.2.3.3). This finally created a significant reform from the resignation of the Prime Minister to the release of thousands of political prisoners and the closure of a 'well known' detainee centre that was known as *Maekelawi*, an unpopular prison considered as hell by citizens, which had existed for decades.

5.4.2 The Types of Conflict

Theoretically, conflict is classified as functional and dysfunctional. Depending on nature and its management, the classification is determined. Hence, well-managed conflicts which are functional and poorly managed are dysfunctional. As one of the research questions and specific objectives of the research focused on understanding the types of conflicts and determining the nature of the conflicts, the study examined that types of conflicts that have frequently taken place at AAU.

The conflict that took place at AAU, as indicated briefly in Section 4.2.3.3, originated either from the external environment influence or from internal grievances. Thus, conflict at AAU, by and large, was found to be dysfunctional or destructive because nature is sensitive, but the way the conflict was resolved was followed by the use of traditional strategies and as a result, the outcomes were insignificant. This makes the conflict poorly resolved or unresolved. The frequency of conflict is significant as issues remain unresolved. For instance, ethno-politics, as a cause of conflict is aggravated from time to time, which is discussed under Section 4.2.3.3. Thus, the study indicated to a more significant extent, that conflicts at AAU had developed adverse outcomes such as adverse effects than positive ones like hostility, rather than dialogue (See Section 4.3).

5.4.3 Effects of Conflict

As the conflict has positive or negative effects, properly managed conflict has a positive effect while the other one does not. The research investigation attempted to find the outcome of the conflict and explore the social relationships and the teaching-learning process as to how they are affected.

In Ethiopian society, like other African countries, social relationships are a grand social value that is highly respected and serves as a guide for life. Some skills, such as social skills are paramount. However, when conflict interferes in a social relationship, it would be in jeopardy. Findings thus indicate the endangered social relationships found at AAU.

5.4.3.1 Conflict Vs Social Relationships

As briefly discussed in Section 4.4.1, social relationships are affected by conflict. The study findings provide abundant data in this regard. Hence, due to the conflict, which is created by ethnic issues, students develop stereotyping and a myopic view. This affects the relationship between students. In Section 4.4.1, it is mentioned that the conflicting nature is destructive and such conflicts cannot have the ability to result in a positive effect. The findings indicate that social relationships have deteriorated to the extent of observing that some students do not even sit together in classrooms and the cafeteria. To make things worse, students from different ethnic groups do not discuss together, and when group assignments are expected to be delivered, their initiative to come together and work on these assignments which are part of a course requirement, is found to be extremely low. Hence, the spirit of sisterhood and brotherhood is highly eroded. Negligence of one ethnic group by another was found to be common amongst students. Due to this, some trivial issues which can be resolved between or among individual students, tend to change to ethnic issues and involve many students thus aggravating the conflict. The gaps between some social relationships, especially among Amhara, Oromo and Tigray ethnic groups, seem to be wider than others. The issue of tolerance and awareness and acknowledging diversity is low and shallow. To sum up, social relationships have deteriorated and seem to be the main cause of the conflict which is ethnic-based (See Section 4.4.1)

5.4.3.2 Conflict Vs Teaching-Learning Process

University life is mainly featured by the teaching-learning process. If a university community is in a state of conflict, this significant process is significantly affected by the nature of the conflict. The study recognised that the teaching-learning process is also affected by dysfunctional conflict. The interruption of classes is automatic when serious conflicts occur because students do not feel comfortable in such situations. Students also divert their attention and do not have a stable mind to attend classes. Besides this, university property and materials are also found to be damaged (See Section 4.4.2). Due to these reasons, the teaching-learning process is affected to a larger extent.

5.4.4 Conflict Resolution

Conflict resolution mechanisms are multiple. Some mechanisms make little or no impressions while others, during the process of implementation make a positive impact. The study has come across conflict resolution mechanisms that have such conflicting natures. Some fall under win-win and compromising approaches, and others are entirely based on autocratic approaches. The following discussion briefly summarises the findings in this regard.

5.4.4.1 Win-Win and Compromising Approaches

AAU exerts effort to seek solutions for conflicts created at different times. Its effectiveness is presented under Section 4.4 and the different approaches are highlighted in Section 4.4.1. The study revealed that there were efforts carried out by AAU involving mediation, negotiation and discussion between the conflicting parties. Giving advice and showing the right direction are also other efforts practised. More importantly, organising a Peace Club that hosts panels and discussions is an interesting experience seen to be working at AAU. The Peace Club involved university management and the board of directors (See Section 4.4.3). Both approaches created a good impression and its possibility to create satisfaction on both sides needs to be considered.

5.4.4.2 Formal Approaches

The approach highlighted under Section 4.5.1.1 is a positive approach, and another means of resolution of the conflict at AAU which is different but usual in the university's life. Forceful measures are taken, which include the intervention of the police force on the university campus. The federal police force, accountable to the Federal Government, controls all mobilisation at AAU. They control the conflict and this force has the power to use forceful measures which as beating students, arresting them and detaining them prior to being brought to trial (see Section 4.5.1.2). In addition, AAU takes administrative measures like suspending and dismissing students from the teaching-learning process, which focuses on individual students

who are suspected of leading the conflict and the violence that followed (See Section 4.5.1.4).

5.4.4.3 Effectiveness of Conflict Resolution

The conflict resolution responsibility is the responsibility of leaders in any institution, as discussed in the literature review (See Chapter Two Section 2.12.1) as they are expected to engage 20% of their time in conflict resolution functions. However, evaluating the effectiveness of conflict is a compulsory part for assessing the benefits of effective conflict resolutions. These benefits are the overall effectiveness and efficiency due to the systematic management of conflict, development of a peaceful environment conducive for working which indicates healthy organisation implementing, useful ideas for institutional excellence extracted from functional conflict.

5.4.4.4 Effective Conflict Resolution Mechanisms

The conflict resolution mechanisms are classified into two position extremes: effective and ineffective. The resolution mechanisms are meant to be effective based on the result, according to the study findings. Mutual consent is initiated to create harmony and integration. The peace club could be a powerful mechanism to dilute conflict and change the tense environment to a relatively conflict free and comfortable environment. However, according to the discussion, some formal and autocratic measures like the arresting and dismissal of students are still being used to create a stable situation and considered effective by the university. The other extreme mechanism denounces such measures as unpopular. As a result, AAU should take measures which are formal and strict, recognising the use of conflict resolution mechanisms in ensuring student safety. Thus, the responsibility of students and AAU is clear: AAU should take more pro-active measures but students should also pro-actively protect themselves against being trapped in conflict, this finding is revealed in the study (See Section 4.4.4.1 and 4.4.4.2).

5.4.4.5 Ineffective Conflict Resolution Mechanisms

Contrary to the discussion highlighted above in Section 5.4.3.1, the conflict resolution mechanisms are ineffective for various reasons, as per the study findings. Using formal procedures and calling external force like the police, is used to resolve the mechanism. However, it is found to aggravate the conflict which happens frequently because it does not the opportunity to examine the root causes of the conflict and seek radical solutions to the conflict. It overlooks the potential issues that could reignite the conflict within the university community. Formal binding legislation of AAU is not fully communicated to students, and as a result, do not even know what measures would be considered a certain 'offence' as the conflict is not encouraged traditionally and considered as 'offensive' in the formal approach. Thus, the punishment and other forceful measures, such as the intervention of the police, according to the findings, are ineffective because do not resolve the conflict with diagnosing the root causes of conflict (See Section 4.4.4.2).

5.4.5 Peace Education

This study aimed to examine how peace education could serve as a potential instrument to resolve conflict at AAU. Thus, the data collected provided rich information concerning peace education.

As discussed in the Framework of peace education and its co-disciplines (Figure 4.1 Section 4.5.3.1), the significance of peace education is multi-fold. It benefits in serving as an essential instrument in various forms of education such as development education, human rights education, disarmament education, environmental education and the concern of the study, conflict resolution.

Hence, data collected assert the significance and highly-valued benefit of peace education as peace is considered a priority and prerequisite in the effective implementation of the teaching-learning process. In addition, the significance of peace education is seen as going beyond a university community, to the larger community or even to extend to the whole nation. It is thus considered a strategic solution to be taken by AAU. Overall, from the nation's general point of view, peace

education can contribute to the resolution of conflicts at different times among different groups of students (see Section 4.4.5).

5.4.6 Methodological Reflection

In this study, the case study methodology guided the whole research process and influenced the results obtained. The methodology helped to deal directly with the individuals who are exposed to conflict, such as students directly involved in conflicts in AAU. I sought their willingness to participate in the study. These participants contributed to the research process and were fully willing, shared their views voluntarily and without reservation (except a few who not respond to a few questions that they have little or no information). Those who were not willing to participate withdrew from the project. The case study, with its data collections tools were significant as they offered me understanding of the subjective facts: how students think about conflict in AAU, their real feelings regarding the posed questions such as the leading causes, the nature of conflict and their views towards the potential of peace education to manage conflict.

However, it was unfortunate that during the data collection, a state of emergency was declared by the government of Ethiopia which banned the gathering of people across the nation. Hence, I could not conduct focus group discussion. This situation forced me to change my data collection instrument to open ended questionnaire. It would not be difficult to assume that observing the different feelings and full understanding from the interaction is a paramount aspect of such data collection which was totally impossible in this context. Also exploring the various views that could have raised from interaction is missing as students were forced to fill the questionnaires. I learnt that some of the problems are very difficult and it is a challenge to find a solution because these conflicts require political and policy decisions.

The same was true for the administration role players involved in the study. These professionals have had experience over many years at the university and were able to share it. From the AAU management perspective, the case study with the data collection tool of an interview, again helped pinpoint members of the management body. From the interview with AAU administration and student services vice-

president, I was able to learn that even though AAU still seek solutions in the traditional and familiar way, was also able to form a Peace Club. Such a decision is unique in the history of AAU, and it is a leap forward, and moreover, it indicated that AAU has started thinking out of the box about peace. The feelings, views and desires were able to be understood from the qualitative approach which was employed in the study.

Reflections from both students and professors, indicated the need to introduce peace education at the lower levels of education, which is in primary schools, instead of only implementing it at the tertiary level. I was able to learn that this case study with qualitative research approach, adds value and brings about diverse views due to the in-depth discussion held with participants, which are so essential in finding a consolidated and somewhat unique result.

All in all, methodologically, I was able to learn that I sampled the most relevant participants to address the issue, and I was also possible to change the Focus Group (FG) to an in-depth open-ended questionnaire as a result of the inability to conduct the FG due to the state of emergency declared throughout the nation and a total ban was officially announced to conduct meetings. The qualitative approach, as it is flexible, allowed me to change the instrument and satisfy the requirements of data collection of this study.

5.4.7 Substantive Reflection

There is a theoretical argument that a case study cannot be generalised. However, Yin (2011:122) points out that generalisation is possible if it is supported with a powerful and thorough analytical ability that makes the case study strong enough and as long as the argument is carefully constructed. Such an analytic construction does not necessarily create a status of proof, as expected in geometry, but sound enough to withstand logical challenges. In this connection, the findings of the study indicate similar situations, that is problems of conflict, and that of the potential of peace education, in resolving them. Hence, it is an important lesson to try out the implementation of the solution as long as the problem exists in other Ethiopian universities.

Moreover, the study gives insight to think beyond AAU in resolving the problems. Some of the issues raised are nationwide problems and trying to resolve such problems in the AAU context is not possible. Hence, political or social problems raised elsewhere by a particular community or group are brought to a platform in a university. It means that the causes are deep and the resolution mechanisms employed by AAU, have not been able to address them effectively (as the history of AAU tells) and the likelihood may be the same in the future. The reason is due to an existing large-scale problem and as such, the proportional scale of solution necessitates the revision of government policies to solve the problem.

5.4.8 Scientific Reflection

As indicated above under Section 5.3.3, a case study, it is argued could not be generalisable, it is possible to see the arguments of the study are analytic and it is possible to use the recommendations of the study in other universities as the same problem prevails and is increasing in frequency. It thus saves time and resources required for the research that would be undertaken to investigate the same problem. Hence, this study witnessed the generalizability of a case study.

Another contribution to the body of scientific knowledge is that the theory of conflict recommends several mechanisms which serve as solutions. The usual ones are discussion, compromise, collaboration, and avoidance on the one hand, and arbitration, mediation, and negotiation, on the other hand, to cite some of them. These mechanisms have their respective advantages and disadvantages and can be applied at a broader scale in different contexts. However, in the Ethiopian context, this study has taken another leap towards the resolution of conflict. Though it has similarity with the collaboration, which is a win-win approach, this one is purely academic and focuses on changing behaviour in terms of knowledge, skills and mainly attitude. The necessity of conflict theory to integrate with other theories concerned with conflict as long as it serves as a solution, is feasible, according to this study. Hence, in order to resolve the conflict using peace theory and be supported by peace education can resolve and transform conflict. It moreover, in seeding the culture of peace, the significance of dialogue and democratic thinking becomes a strategic solution to manage conflict in AAU.

5.5 RECOMMENDATIONS

The final objective of this study was to try to explore how peace education can resolve conflict in AAU. Accordingly, this study has identified some crucial points of concern that need more attention with regards to policy and practice in order to change the conflict scenario in AAU.

5.5.1 Policy and Practice

The Ethiopian Education and Training Policy (1994) stated its commitment to address the diverse education need. In higher education, it was supported by the Higher Education Proclamation no 351/2003 and Higher Education Proclamation no, 650/2009. (FDRE 2009: 4979-4981) of which Article 4 (8), and Article 7 (11) declared that Ethiopian higher education aims to promote a “multicultural community life” and value “democracy and multiculturalism”. However, in the context of AAU, it was not possible to maintain sustainable peace and resolve conflict wisely. Hence, it is recommended that both the policy and proclamation should also allow for diversity management, creating a big picture of citizenship, and unity based on peace and democratic thinking. Hence, it is recommended that serious revision of the Education and Training Policy and Higher Education Proclamation and amendment should be done taking into consideration the real practice and experiences found at AAU and other higher education institutions. Moreover, it is recommended that full awareness of the improved version of the policy and proclamation should be informed for students through participatory approaches.

5.5.1.1 Peace Education

The privileges in the Education and Training Policy and the Higher Education Proclamation are substantial efforts to promote diversity and its management. However, to support this opportunity, it is recommended that the AAU curriculum should include Peace Education as a course and deliver it across the whole university. This will foster peace, democratic thinking and multiculturalism amongst students. Moreover, it can ensure that policy and proclamation is practical and

trustworthy. Its implementation finally is expected to have a positive impact on resolving conflict at AAU.

5.5.1.2 Peace Education as Extra-Curricular Activity

Peace Education can also take form in extracurricular activities. It is recommended that peace education should be included through the establishment of peace club on all AAU campuses. It is recommended that panel discussion, dramas, workshops, sports activities and the like be arranged to promote peace without formal arrangements. This would make peace education more acceptable and easily internalised to change the attitude of the university community

5.5.1.3 Conflict Resolution Approach

Once AAU seeks such strategic solutions, it would increase the capacity to resolve conflicts independently thus negating the need for the intervention of security forces for conflicts. It is recommended that the university administration exercise all powers vested by the Higher Education Proclamation and MoE to propose or revise mandates if found that the existing mandates have restrictions and limitations for conflict resolution.

5.5.2 Further Research

In the Ethiopian context, diversity is an opportunity that benefits the generation of ideas, collaboratively deal with problems and contributes the value and effort of all to build a peaceful and stronger nation. On the other hand, if unprofessionally and unwisely treated, it could be extremely difficult to manage because conflicts would be dysfunctional. In order to create peaceful universities, it is recommended that further research be conducted primarily in areas that are not addressed by this research. It would ensure that policies dealing with relevant issues are more realistic and feasible, in addition to making them more acceptable.

It is recommended that conducting comparative research in other universities and would allow for more understanding of the issues and in line with this, evaluate the impact of peace education to review the curriculum and update it.

5.6 CONCLUSION

This study intended to investigate how peace education can serve as a potential instrument for managing conflict at AAU. In order to investigate this issue, the study established sequential and logical objectives. The first one is to identify the causes and nature of conflict at AAU.

Hence, the causes of conflict identified are predominantly administrative issues such as poor classroom management like negligence of teachers (See Sections 4.2.1, 4.2.2 and 4.2.3 respectively). However, the most critical cause of conflict is ethnicity. The findings indicate that ethnic issue is the main cause of conflict in AAU (See Section 4.2.3.1). Such attitude is the result of the emphasis of the present Ethiopian Education and Training Policy (1994) and the Higher Education Proclamation (2009) that emphasises on the cruciality of ethnicity in the name of diversity factors in higher education institutions taking into less attention as to how diversity management can neutralize strong and hot ethnic feelings. Though the policies have attempted to set the implementation of the institutional multicultural policy framework by designing courses like Civics and Ethical Education, it is found to be inadequate and unable to promote a peaceful environment that tolerates diversity management (Hailemariam, 2016:305). These indicate that many years after implementation of ethnic federalism, “Ethiopia remains mired in ethnic strife” (Mengisteab, 2007:20), and contrary to the very problem it was intended to address, ethnic federalism in Ethiopia seems to have created more problems than it was intended to solve (Gudina, 2007; Haile, 1996; Maru, 2010). These events lead to the claim that implementation of ethnic federalism in Ethiopia is problematic and ineffective (Maru, 2010), and it seems “a fragile and perilous experiment” (Habtu, 2004:91) that poses a great challenge to the nation’s unity in diversity. The conflict observed at AAU is thus complicated and not easy to be resolved at institutional level unless AAU find a new effective solution.

Moreover, the study attempted to classify what the nature of the conflict is at AAU. Theoretically, as discussed in the literature review and Section 5.4.2 in this chapter, conflict can be classified into functional and dysfunctional. By and large, the conflict that is observed from the data finding do not contain dialogue, tolerance and any other means of resolving conflicts. They have negative contributions to destroy social

relationships; sometimes, university and student property is also damaged. The teaching-learning process is also affected. (See Section 4.4.2). Hence, the conflict lacks the tolerance of diversity management, and does not allow a bigger picture of reality for the students to think and act in a broader and constructive sense. Hence, such conflicts that do not produce new ideas to reconstruct and make change, are unable to improve the status quo and are classified as dysfunctional conflict.

The other important issue was to evaluate the effectiveness of measures taken by AAU to resolve conflict. According to the findings, AAU has formed a Peace Club, and its formation and panels are also recognised by the Board of Directors. It introduced panel discussion, which entails open discussions with invited students with the aim of developing diversity tolerance and creating a peaceful environment. This is a positive and effective means of resolving and neutralising dysfunctional conflict.⁸

Hence, the traditional administrative measures are in place/ These do not create a peaceful environment but rather create a vicious circle of conflict and impede new idea generation, instead of creating frustration, hostility and degrade the impression and image for a university especially AAU which is the pioneer in the Ethiopian Higher Education history. Thus, it can be concluded that AAU is still not in the position to change their mindset to solve the conflict, which is a frequent phenomenon experienced at the university.

Finally, how peace education can be implemented in AAU was investigated. The courses that are delivered at AAU directly focus on the respective disciplines and their related courses. As a usual trend in universities, these courses instil all necessary knowledge, skills and attitudes. However, there is no course specifically entering on peace and diversity management, which would endow students with all-rounded personality and life skills. It is thus concluded that the absence of such a course has a negative impact in resolving frequent conflicts at AAU.

⁸ During this time, the resignation of Prime Minister Haile Mariam Desalegn and other government officials has caused a significant reform in the country and all political prisoners (including university students) were freed and thereafter the question of the Oromo students seems to have been addressed.

5.7 FINAL WORDS

In the past two decades, following the new government administration in Ethiopia, the issue of diversity and ethnic politics was widely introduced and practised. Although diversity is a privilege and opportunity in many instances, it needs wise administration and careful handling as its consequences can also be dire. There are several nations, like India and China, where diversity is broader than the context of Ethiopia. Indians speak more than 1600 local languages, but their university life is peaceful, and such a difference is not seen as a big problem. In Ethiopia, there are 85 nationalities, and the number of languages is proportional to that of the ethnic groups. However, the problem of ethnicity is growing at a rapid rate.

Within university life, this is becoming a major problem as the nature of campus life requires more interaction and conflict seems closer compared to other scenarios external to the campuses. Serious attention for creating an atmosphere of dialogue and diversity management is of considerable importance. One of the substantial actions to be taken is educating about peace, its precious value in academia and elsewhere as it guarantees survival and other auspicious events in the lives of students as well as any citizen. In this connection taking peace education, an emerging area for creating peace in fragile situations, is a significant potential to create the desired peaceful academic environment. This is what this study set out to achieve.

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APPENDICES

Appendix A: Ethical clearance certificate from UNISA COLLEGE OF EDUCATION RESEARCH ETHICS REVIEW COMMITTEE

14 September 2016

Ref : 2016/09/14/43064574/17/MC

Student : Mr YW Wereta

Student Number : 43064574

Dear Mr YW Wereta

Decision: Approved

Researcher: Mr YW Wereta
Tel: +251 011 466 6704
Email: 43064574@mylife.unisa.ac.za

Supervisor: Prof. B Smit
College of Education
Departments of Educational Leadership and Management
Tel: +2782 411 8847
Email: bsmit@web.co.za/smit@unisa.ac.za

Proposal: Peace Education in Managing Conflict at the University of Addis Ababa

Qualification: D Ed in Education Management

Thank you for the application for research ethics clearance by the College of Education Research Ethics Review Committee for the above mentioned research. Final approval is granted for the duration of the research.

The application was reviewed in compliance with the Unisa Policy on Research Ethics by the College of Education Research Ethics Review Committee on 14 September 2016.

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the College of Education Ethics Review Committee. An amended application could be requested if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.*

- 3) *The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.*

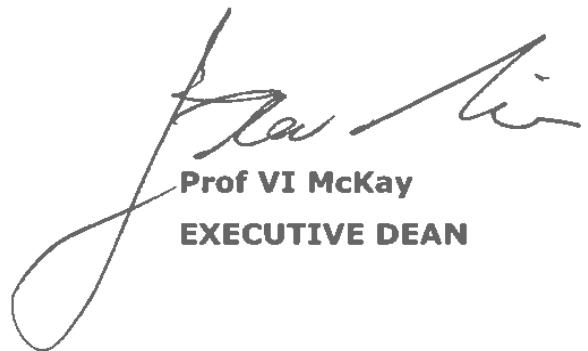
Note:

*The reference number **2016/09/14/43064574/17/MC** should be clearly indicated on all forms of communication [e.g. Webmail, E-mail messages, letters] with the intended research participants, as well as with the College of Education RERC.*

Kind regards,

Dr M Claassens

CHAIRPERSON: CEDU RERC
mcdtc@netactive.co.za



Prof VI McKay
EXECUTIVE DEAN

Appendix B: A letter requesting permission to conduct research and approval from Addis Ababa University .

The Academic Vice President of Addis Ababa University

Addis Ababa University

Addis Ababa

October 7, 2016

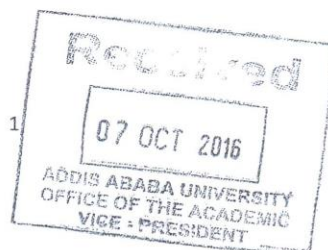
*To: All concerned
Please could you
support him
R. 10/10/16*

**Subject: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT
ADDIS ABABA UNIVERSITY MAIN CAMPUS & COLLEGE OF BUSINESS
AND ECONOMICS**

I, YOSEPH WOUBALEM WERETA, a Consultant at the Ethiopian Civil Service University in the Academic Program Office am doing research with Professor Brigitte Smit in the Department of Educational Leadership and Management, College of Education of the University of South Africa (UNISA). The topic of my research is Peace Education in Managing Conflict at Addis Ababa University.

I hereby wish to request your permission to conduct doctoral research and conduct interviews and focus group discussions on the above mentioned issue. My study aims at exploring and explaining conflict at the Addis Ababa University in order to propose peace education to manage conflict as a non-violent option of resolving conflicts. The study also emphasizes and inquires into how peace education can serve as intervention programme to manage institutional conflicts at the research site, the AAU.

The resulting thesis will be used to meet the requirements for PhD in Educational Leadership and Management. The thesis will therefore be read by examiners and the academic community. The findings will also be used for publication in academic journals and for presentation at academic conferences.



My study will employ qualitative case study methods to collect data through individual semi-structured interview and focus groups. I want to interview the Academic Vice President of Addis Ababa University, the Dean of Students, 5 Department Heads from the main campus and College of Business and Economics, Head of the Institute of Peace and Security Studies, 56 students in 7 focus groups each having 8 members and composed from different ethnic groups and religions, 5 student council member and 3 student proctors.

I will follow the UNISA's research ethics requirements and will use the gathered information for the purposes of this study only. I will not conduct the interviews and focus group discussions during formal teaching and learning times as it might deprive learners of their rightful contact time. My study will pose no risks to participants as well as the Addis Ababa University.

The answers to the broad research aim will benefit the university and other local higher education institutions by availing ways and means of addressing conflict in a more professional way supported by a rigorous study. Moreover, it would help promote a culture of peace and tolerance amongst the university community giving university administration a better opportunity to revise its policies and curriculum. In terms of its contribution to the global context, it can serve as an experience sharing work for higher education institutions especially those operating in similar situations.

I therefore request your Excellency to give me permission to collect data from the concerned participants. For further clarification relevant documents are attached herewith

Yours sincerely,



Joseph Woubalem Wereta

University of South Africa Student No. 43064574

Contact Details: Cell No.: 0911441319

Email address: fasilyoseph@yahoo.com

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Appendix C: A letter requesting permission for adult participation in a focus group interview

The Academic Vice-president/Dean of Students/Director of Institute of Peace and Security Studies, Student Council members, Addis Ababa University Student and Student Proctors

Addis Ababa University

P.O.Box 1176

Dear Academic Vice-president/Dean of Students/Director of Institute of Peace and Security Studies Student Council members, Addis Ababa University Student and Student Proctors

LETTER REQUESTING YOUR PARTICIPATION IN AN INTERVIEW/FOCUS GROUP

This letter is an invitation to consider participating in a study. I, **Yoseph Woubalem Wereta**, will be conducting as part of my research as a doctoral student entitled “Peace education in managing institutional conflict in Addis Ababa University”, at the University of South Africa. My supervisor is Professor Brigitte Smit, at the University of South Africa. The Addis Ababa University, and the Ethics Committee of the College of Education, University of South Africa, has given me permission to conduct this research. I have purposefully selected your office/your office and identified as a possible participant, in a separate interview/ a focus group, because of your valuable experience and/or relation to my research topic.

I would like to provide you with more information about this project and what your involvement would entail if you should agree to take part. My research topic is “Peace education in managing institutional conflict in Addis Ababa University.” Peace education would help in promoting a culture of peace and tolerance amongst the university community. I would like to have your views and opinions on this topic.

Your views and information on this research topic can be used to propose peace education to manage conflict as a non-violent option to resolve conflict.

The research will involve an individual interview of approximately 45 minutes in length to take place in a mutually agreed upon location at a time convenient to you. (For the individual interviewees)

The research will involve a focus group interview of approximately 2 hours in length to take place in a mutually agreed upon location at a time convenient to you (for the focus group participants).

Your participation in this study is voluntary. I will follow the University of South Africa research ethics regulations and will use the information for the purposes of this study only. You may decide to withdraw your participation from this study at any stage during the research process without any negative consequences, prior to the reporting of the findings for the project.

The research will not take place during formal teaching and learning time. With your permission only, the interview will be digitally recorded to for transcribing and usage of analysis. Once the transcription has been completed, I will deliver you a copy of the transcript to let you confirm the accuracy of our conversation and to add or to clarify any point.

You will also have the opportunity to review the findings before is ready for publication to provide advice. Your name remain anonymous in any publication of this study and any identifying clue will be given due consideration and omitted from the report. All information you provide will be completely confidential. However, with your permission, anonymous quotations may be used. Soft data collected during this study will be stored on a password protected personal computer and my email inbox. Hard data will be stored in locked cabinet. The storage of these forms of data will last for at least five years.

As far as this study is concerned, there are no known or anticipated risks to you as a participant in this study. I would also like to inform you that there is no payment or reward offered, (monetary or non monetary) for participating in this study.

If you have any questions regarding this study, please do not hesitate to give me a signal at 0911 44 13 19 or 0960 08 40 08 so that I can immediately call you back or by email at 43064574@mylife.unisa.ac.za.

I look forward to meet you in the interview/focus group session and I thank you very much in advance for your cooperation in my study. If you accept my invitation to participate, I request you to sign the focus group/interview consent and confidentiality agreement, which follow on the next two pages. From the very nature of focus group, it is apparent that anonymity or confidentiality may be compromised if any participant shares information outside the group. Due to this, I would like to express that I cannot guarantee confidentiality and anonymity of the focus group. However, I am still optimist that you will consider participating in the individual interview/focus group.

Yours sincerely,



.....
Yoseph Woubalem Wereta

University of South Africa Student No. 43064574

Contact Details:

Cell No.: 251 911 44 13 19

Email address: 43064574@mylife.unisa.ac.za

Appendix D:Participant's Consent

CONSENT FORM

I,

.....(participant's names and surname) , confirm that the person asking my consent to take part in the research on "Peace Education in Managing Institutional Conflict in Addis Ababa University " has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or as the researcher had explained to me), and understood the study as explained in the information sheet.

I am aware that I have the option of allowing my interview to be digitally recorded to ensure an accurate recording of my responses. I am aware that excerpts from the interview may be included in publications to come from this research, with the understanding that the quotations will be anonymous. I am also aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I have had the opportunity to ask any questions related to this study, to received satisfactory answers to my questions, and add any additional details I wanted. I was informed that I may withdraw my consent at any time without penalty by advising the researcher. With full knowledge of all foregoing, I agree, of my own free will, to participate in this study.

Participant's name (Please print):

Participant's Contact Details:

Cell No.:

Email address:

Date:

Participant's Signature:

Researcher's name (Please print): Yoseph Woubalem Wereta

Researcher's Contact Details:

Cell No.: +251 911 44 13 19...

Email address: 43064574@mylife.unisa.ac.za

Date: August 9, 2016

Appendix E: Focus group/interview assent and confidentiality agreement

I,(participant's names and surname), grant consent that the information I share during the group discussions (focus groups) may be used by the researcher, Yoseph Woubalem Wereta , for research purposes. I am aware that the group discussions will be digitally recorded and grant consent for these recordings, provided that my privacy will be protected. I undertake not to divulge any information that is shared in the group discussions to any person outside the group in order to maintain confidentiality.

Participant's name (Please print):

.....

Participant's Contact Details: Cell No.:

.....

Email address:

.....

Date:

.....

Participant's Signature:

.....

Researcher's name (Please print): . Yoseph Woubalem Wereta

Researcher's Contact Details: Cell No.: +251 911 44 13 19...

Email address: 43064574@mylife.unisa.ac.za

Date:

.....

Researcher's Signature:



.....

.....

Appendix F: Interview Schedule

Personal information

Would you please indicate your age group?

20-30; 30-40; 40-50; 50-60; and 60-70

In which College/Institute/Office do you work?

What is your present responsibility?

How long have you been in the job?

Information related to nature of conflict

- How frequent has conflict occurred in the university in the past years?
- What types of conflict occurs in AAU? (latent, manifest or crisis)
- What is the form of conflict? (conflict among students, conflict between the staff and the university or other form)
- What does the nature of conflict look like? (long lasting or trivial)
- How do conflicts affect the teaching-learning process in the university?

Information related to causes of conflict

Why do you think conflict occurs in AAU?

- Do some conflicts are ethnic and religion based?
- How far the university's infrastructure, resources and policy are is preventing dysfunctional conflicts?

Information related to conflict resolution

- What measures are frequently taken to resolve conflicts?
- How far the university's policy does is effective in resolving conflicts?
- Do you use external forces (like police) to resolve conflicts?
- Do such resolution meant to be effective?

Information related to peace education

- What suggestions do you have about peace education as a course in the university?

- What if peace education is offered in the university in relation to resolving conflict in the university?
- What is your opinion of considering peace education as a strategic solution in creating peace loving graduates of future nation or as members of the future generation?
- Finally, is there anything you would like to add?

Researcher's Signature:



.....

.....

.....

Appendix G:Participant information sheet

PARTICIPANT INFORMATION SHEET

(TO BE PRINTED ON UNISA LETTERHEAD)

Date:_____

Title: **Peace Education in Managing Institutional Conflict in Addis Ababa University**

Dear Prospective Research Participant

My name is **Yoseph Woubalem Wereta** and I am doing research with Professor Brigitte Smit in the Department of Leadership and Management towards a D Ed (Educational Leadership and Management) at the University of South Africa. We are inviting you to participate in a study entitled “**Peace Education in Managing Institutional Conflict in Addis Ababa University.**”

WHAT IS THE PURPOSE OF THE STUDY?

I am conducting this research to explore how peace education can serve as a conflict management tool in Addis Ababa University.

WHY AM I BEING INVITED TO PARTICIPATE?

I purposefully selected you as a possible participant due to one of the following reasons (*because of the position you hold, because you are a student, because you are a member of the students’ council, because you are a proctor*). I decided to contact you as per the permission granted to me to conduct this research in Addis Ababa University. I Sixty-seven participants will join in this study.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves digitally recorded separate *semi-structured and focus groups interviews*. *Open-ended questions that range from being straightforward to opinion* will be asked. It will start with an individual semi-structured interview that will last 30-45 minutes. Simultaneously, (as determined by you and me), a focus group interview of a maximum 2 hours will be held. Both interviews will follow the convenience of participants' time.

CAN I WITHDRAW FROM THIS STUDY EVEN AFTER HAVING AGREED TO PARTICIPATE?

Participating in this study is voluntary and you are under no obligation to consent to participation. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. You are free to withdraw at any time and without giving a reason and there is no penalty for withdrawing from participation

ARE THERE ANY NEGATIVE CONSEQUENCES FOR ME IF I PARTICIPATE IN THE RESEARCH PROJECT?

There are no known or anticipated risks to you as a participant in this study.

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

You have the right to insist that your name will not be recorded anywhere and that no one, apart from the researcher will know about your involvement in this research [*this measure refers to confidentiality*] OR your name will not be recorded anywhere and no one will be able to connect you to the answers you give [*this measure refers to anonymity*]. Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings [*this measure refers to confidentiality*]. Your answers may be reviewed by people responsible for making sure that research is done properly, including the transcriber, external coder, and members of the Research Ethics Review Committee. Otherwise, records that identify you will be available only to people working on the study, unless you give permission for other people to see the records.

Please keep in mind that it is sometimes impossible to make an absolute guarantee of confidentiality or anonymity, for example when focus groups are used as a data collection method. A focus group is a small group of people, who share common set characteristics, have gathered to discuss a topic of common interest being directed by a moderator/researcher. In this study, I will bring together six school management team members of the same school to discuss “Peace Education in managing institutional Conflict in Addis Ababa.” *While I will make every effort to ensure that you will not be connected to the information that you share during the focus group, I cannot guarantee that other participants in the focus group will treat information confidentially. I shall, however, encourage all participants to do so. For this reason I advise you not to disclose personally sensitive information in the focus group.*

Furthermore, I inform you that data collected about yourself (anonymous data) might be used for other purposes, such as a research report, journal articles and/or conference proceedings. I assure you that I will protect your privacy in all forms of reporting my findings. To clarify, I will keep your personal information (such as your name, marital status, and school’s name) anonymous and not violate your right to privacy. I will ensure that I protect your privacy by using pseudonyms in all reports or publications of my study. Consequently, you will remain un-identifiable in my reports, presentations, and publications on my study’s findings.

HOW WILL THE RESEARCHER(S) PROTECT THE SECURITY OF DATA?

Hard copies of your answers will be stored by the researcher for a period of five years in a locked cupboard/filing cabinet my office for future research or academic purposes. I will store the electronic information (soft data) on a password protected computer and my personal email inbox. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. The information will be destroyed if necessary. Hard copies will be shredded and electronic copies will be permanently deleted from the hard drive of the computer through the use of a relevant software programme.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

There shall be no payment or reward offered, financial or otherwise for participation in this research.

HAS THE STUDY RECEIVED ETHICS APPROVAL

This study has received written approval from the Research Ethics Review Committee of the College of Education University of South Africa Research, Unisa. A copy of the approval letter can be obtained from the researcher if you so wish.

HOW WILL I BE INFORMED OF THE FINDINGS/RESULTS OF THE RESEARCH?

If you would like to be informed of the final research findings, please contact Yoseph Woubalem Wereta on +251 911 44 13 19 or 43064574@mylife.unisa.ac.za. The findings will be accessible for five years and beyond after completion of my study.

Should you require any further information or want to contact the researcher about any aspect of this study, please contact Professor Brigitte Smit at 082 4118 847 or bsmit@mweb.co.za or smitb@unisa.ac.za.

Should you have concerns about the way in which the research has been conducted, you may contact Professor Brigitte Smit at 082 411 8847 or bsmit@mweb.co.za or smitb@unisa.ac.za. Alternatively, contact the research ethics chairperson of the College of Education University of South Africa Research Ethics Committee Dr Madaleen Claassens (Email address: mcdtc@netactive.co.za).

Thank you for taking time to read this information sheet and for participating in this study.

Thank you.



.....

Researcher's Signature

Yoseph Woubalem Wereta

Appendix H: Interview Schedule for Students

Personal information

Would you please indicate your age group?

20-30; 30-40; 40-50; 50-60; and 60-70

College _____

Year II _____ Year III _____

1. Please could you describe conflicts that you remember in your stay in the university?
2. Please explain why conflict is caused in the university.
4. What does the nature of conflict look like? (long lasting, constructive, destructive, trivial etc.)
5. Discuss how conflicts affect the teaching-learning process in the university? (from social relationship, active learning, destruction etc. point of view)
6. What measures are frequently taken to resolve conflicts?
7. How far the university's measure/s is/are effective in resolving conflicts?
8. What suggestions do you have about peace education as a course in the university in relation to conflict resolution?
9. What is your opinion of considering peace education as a strategic solution in creating peace loving graduates of future nation or as members of the future generation?
10. Finally, is there anything you would like?

Thank You

Appendix I: Interview Schedule for Dean of Students

Personal information

Would you please indicate your age group?

20-30; 30-40; 40-50; 50-60; and 60-70

1. How do you describe conflict in the university as the Dean of Students?
2. What do you think are the causes of conflict in the university?
3. What percentage of your total time is devoted for conflict resolution activities as a Dean of Students?
5. To what extent do conflicts affect the teaching-learning process in the university?
6. What measures are frequently taken to resolve conflicts?
7. What roles does your office play to resolve conflicts?
7. How far the university's measure/s is/are effective in resolving conflicts?
8. What suggestions do you have about peace education as a course in the university in relation to conflict resolution?
9. Could peace education support your office in reducing the burdens you probably have in devoting time and resources for conflict resolution?
9. What is your opinion of considering peace education as a strategic solution in creating peace loving graduates of future nation or as members of the future generation?
10. Finally, is there anything you would like?

Thank You

Appendix J: Questionnaire

Personal information

Would you please indicate your age group?

20-30; 30-40; 40-50; 50-60; and 60-70

College _____

Year II _____ Year III _____

1. Please could you describe conflicts that you remember in your stay in the university?

2. Can you put the frequency of conflict (latent, manifest or crisis) (latent: unobserved, manifest: observable, crisis: very serious) that occur in AAU by rating them as **very frequent, moderate and less frequent**?

3. Please explain why conflict is caused in the university.

4. What does the nature of conflict look like? (long lasting, constructive, destructive, trivial etc.)

5. Discuss how conflicts affect the teaching-learning process in the university? (from social relationship, active learning, destruction etc. point of view)

6.What measures are frequently taken to resolve conflicts?

7. How far the university's measure/s is/are effective in resolving conflicts?

8.What suggestions do you have about peace education as a course in the university in relation to conflict resolution?

9.What is your opinion of considering peace education as a strategic solution in creating peace loving graduates of future nation or as members of the future generation?

10.Finally, is there anything you would like to add?

Appendix K: Proof of Editing

EDITING SERVICES

To whom it may concern

This letter serves to confirm that editing and proofreading was done for:

Yoseph Woubalem Wereta

**Peace Education for Managing Institutional
Conflict:**

A Case Study of Addis Ababa University

Doctor of

|Education

At the

University of South Africa (UNISA)

Supervisors: Prof. Brigitte Smit and Dr Lisa Zimmerman

25.12.19



Cilla Dowse

PhD in Assessment and Quality Assurance Education and
Training

University of Pretoria 2014

Programme on Editing Principles and Practices:

University of Pretoria

Rosedale Farm

P.O. Box 48

Van Reenen

Free State

cilla.dowse@gmail.com

Cell: 084 900 7837

Appendix L: Turn it in

³
PEACE EDUCATION FOR MANAGING INSTITUTIONAL CONFLICT:

A CASE STUDY OF ADDIS ABABA UNIVERSITY

by

YOSEPH WOUBALEM WERETA

submitted in accordance

with the requirements for the degree of

DOCTOR OF EDUCATION

in the subject

EDUCATION MANAGEMENT

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